

THE
CHRISTIAN OBSERVER.

[FROM THE LONDON EDITION.]

No. 217.]

JANUARY, 1820.

[No. 1. Vol. XIX.]

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CHRISTIAN MOTIVES.

IN books of practical divinity, the reader is frequently and justly reminded, that Christianity is a religion of motives; and scarcely a sermon is preached, or an essay written on the subject of self examination, without urgent exhortations to make our *motives* the primary objects of scrutiny. But, in endeavouring to reduce those injunctions to practice, a variety of questions often arise, which cannot be provided for in a few cursory instructions. It requires a deep acquaintance with the human heart, and a considerable facility in reducing a multiplicity of details to a few plain and pointed principles, to enable an instructor, especially from the pulpit, to give to exhortations of his kind their full effect. The meshes of the moral net are often at once too large and too small: the lubricity of many who ought to be arrested, enables them to escape; while some who were not intended to be included, are entangled on account of their dread of danger.—Many a penitent has been unnecessarily distressed by a discourse which, forcible as it was, failed to burst the web of sophistry which a hardened transgressor had wound around his heart.

The doctrine of motives seems particularly liable to this double failure. To lower the standard, would neither be scriptural nor allowable; yet, if a *just* standard be erected, the humble Christian is apt to feel dejected from the magnitude of his

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defects, while the deliberate sinner tranquillizes his conscience with the reflection, that as such a degree of elevation is obviously unattainable, it is of very little importance to attempt the first stages of approximation. The chief difficulty appears to be, not so much in laying down general rules, as in providing for anomalies and peculiarities; and contriving that these shall be such as to include all those cases which are intended to be excepted, without covering others of a doubtful description. To do this completely must be impossible, as long as the heart of one man is contrite and that of another callous; one rendered honest and simple by the salutary operation of the Holy Spirit, the other in its natural state of carelessness and insensibility. Yet to attempt the task is, doubtless, the business of every Christian instructor, in order that he may not wound where he should heal, or heal where he should wound. Broad undefined assertions on the subject of motives seldom benefit either party: it is by pointing out the real shades and distinctions of character, that the formalist finds himself convicted, and the penitent is released. Generalities are easily avoided by those who wish to palliate or conceal their guilt; while they are often equally liable to "make the heart of the righteous sad, whom God hath not made sad."*

* A somewhat similar remark may be applied to vague and indefinite descriptions of the sinfulness of the human heart. A decently moral auditor is more likely to be misled, than convinced by such statements.

In every consideration of motives, with a view to self-examination, it is necessary to inquire what ought to be (and to a considerable extent must be) the leading principle, the master passion, if we may so speak, of a renovated mind. We may reply in the words of the Apostle, "Whether ye eat or drink, or whatever ye do, do all to the glory of God." As the great object proposed to himself by the Creator, in all his works, has ever been the development of his own glory, so the Christian should be incited by a similar principle.—This anxiety for the glory of God, of course, includes love to him.—We may, therefore, justly say that as self-love is the ruling principle of the natural mind, love to God ought to be, and will be, that of the renewed. This primary incentive is applicable to every circumstance of life, and may be ramified into all the details of our moral, social, and religious, condition. It is not neces-

Contrasting himself with the hideous picture, without possessing that Christian sensibility which would lead him to discover the original features of resemblance—features which, but for the restraining grace of God, might have displayed themselves in the direst lineaments of the full sized image—he takes credit for all that he conceives himself to want of the alleged standard of deformity, instead of feeling abased at the actual turpitude of his acknowledged transgressions. It is easy to conceive the recoil in a mind not open to religious truth, and not aware of the deeply rooted evil of our fallen nature, at hearing an auditory at large addressed, for example (as the writer of this remembers once to have done,) in the language of St. Peter to Simon Magus. It is perfectly true that the germ of every sin is in every heart; but, where the preventing grace of God, acting through the medium of a good education, moral instruction, natural modesty of character, and similar circumstances, has not suffered the bud to expand and ripen into full-blown atrocities; such a regard should be paid to the actual facts of the case, as to avoid rendering the whole

sary, in the present remarks, to enter into the origin and progress of this great principle. Doubtless, many advanced Christians have so long "grown in grace, and in the knowledge of their Lord and Saviour Jesus Christ," that the principle has become, as it were, a new instinct; a second nature often operating independently of personal considerations, and exerting itself without any immediate reference to benefits hoped for or conferred. Such, at least, is usually considered to be the nature of the love of angels to God; though, even in the case of those heavenly beings themselves, a remembrance of mercies received is, probably, one great ingredient in this celestial compound. It is certainly so in the case of "the spirits of the just made perfect;" for, in attributing praise to the glorified Redeemer, they were heard in the Apocalypse to exclaim, "Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood, and hast

instruction ineffectual on the alleged ground of its palpable inapplicability. To describe the human character as radically bad as it is, and as it is represented in Scripture, and yet to preserve, even in the eyes of the culprit himself, an undeniable verisimilitude, is a point which cannot be attained without much observation of the secret windings of the heart, with a constant habit of self-scrutiny, and an attentive study of the sacred volume. Dr. Chalmers's sermons furnish many admirable specimens of this useful talent. No man can speak more decisively and strongly of the natural character of the human heart, and of the extent of our sin both original and actual; yet, with such a just discrimination of character, such a judicious disentanglement of motives, such a perspicacious knowledge of the particular points to be pressed, and such honest skill and boldness in pressing them, that it is impossible for the most moral man, with any shew of justice, to plead guiltless to his charges, or to exempt himself from the censure on the ground of its being a mere exaggerated declamation,

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made us unto God kings and priests." Upon earth, our love to God must still more decisively assume this shape of gratitude;—"we love Him because he first loved us;"—and St. Paul, who so well knew by experience the motives that actuate the renewed heart, expressly asserts, that "the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for us, that we who live through him should not live to ourselves, but unto him who loved us, and gave himself for us."

It is clear then, that love to God, under the various names which it may assume, according as connected with his glory or our own interest, is the leading motive of a renovated mind. It is equally certain that no Christian, however exalted in divine attainments, can be said to do every thing immediately and directly from this most elevated principle. His love to his neighbour, for example, will not unfrequently be connected with minor motives. Pity, for instance, will often influence a good man to actions, which, by the theory, ought to have sprung immediately from love to God. Thus, with the primary motive, may be mixed various others of a good though not of the highest tendency. Descending lower, more doubtful motives begin to come in play. A large class of actions is influenced by a sort of harmless partialities, where, in strict speech, no inferior motive to the one before mentioned, ought to have been admitted. Again; a course of action, good in itself, is begun from, perhaps, an inferior motive; but the motive improves by degrees, and becomes sublimed from its more impure elements. A contrary case is equally observable: many a good scheme has been begun with a holy motive, but has continued to be pursued long after the original motive has degenerated. It is a common

subject of complaint with the most devoted Christians, that projects which they commenced in pure disinterestedness, have involved, in the course of their progress, a degree of pride, party-spirit, obstinacy, and love of applause, which, like the "thorn in the flesh," inflicted upon the Apostle, has served to abase them in the sight of God, when they have appeared to others far removed from any immediate necessity for that humbling process.

The foregoing is but a very cursory specimen of the questions which may arise in the mind of the most intelligent Christian, in reducing the doctrine of motives to practice for the purpose of self-examination. In an uncultivated mind, especially where the judgment is weak and the conscience scrupulous, the difficulties will be correspondingly numerous and formidable. No person can converse with the poor and ignorant on subjects of practical religion, without perceiving that their want of enlarged ideas renders it difficult for them to view the doctrine of motives in a right aspect. In being taught the duty of examining into the state of their affections and heart, they are sometimes apt to become remiss in attending to the qualities of actions. The direct contrary was the more natural propensity; for the uninstructed conscience is usually quite content if the action be right, whatever might have been the source from which it sprang.—As it is only the conduct that immediately affects society, men, in general, are attentive solely to the external demeanour; and it is not without some difficulty, that an uninstructed mind is led to feel the importance of rising higher, from the stream to the fountain, from the action to the principle, from the conduct to the heart. But this point once gained, the difficulty is often on the other side. Once persuaded, by whatever

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process, and whether truly or falsely, that his *heart* is "right with God," an ill-instructed person naturally begins to attach less importance to an examination of his *conduct* than so momentous an inquiry deserves.—Hence, perhaps, among other reasons, the too common inclination among some of the religious poor to semi-antinomian preaching. They cannot conceive of an examination into actions, without connecting with it their former ideas of the importance of actions independently of motives; and hence practical preaching savours, in their minds, of "legality," and a want of acquaintance with the doctrines of grace. It is often as difficult to convince an illiterate and self-conceited religionist, that though God regards the heart, he inspects the conduct also, as it is to convince an illiterate and self-conceited formalist of the converse of the proposition. If any reader doubt the truth of this remark, let him select a fit subject for the experiment, and try to touch his conscience with compunction for some of his practical sins; such as defects in temper, or little subterfuges and evasions in trade, and it will be well if he do not receive some such answer as, "Oh! I see you are for works," &c. &c.

A difficulty of a quite opposite nature, which the poor and ignorant find in examining themselves on the question of motives, is by measuring their motives by their actions, even when those actions are of an involuntary kind. "If my affections were duly set upon heavenly things," said a sickly labourer, fatigued with the toils of harvest and the oppressive heat of a solstitial sun, "I should not have slept yesterday afternoon during the sermon." The intelligent reader will readily multiply examples, and deduce from them the necessary solution.

A still more common difficulty in the examination of motives, arises from the infrequency of the prac-

tice. Few persons, comparatively, are sufficiently in the habit of analyzing their affections, to be able instantly to retrace the motives of their conduct. When charged with incorrect or inadequate principles of action—and it is certain that all principles not derived from religion, when scripturally analyzed, will be found such—persons in general are unwilling to admit the accusation, for want of really knowing what are the secret springs of their conduct. Self-knowledge is an advantage as rare as it has ever been considered valuable. A great point has been gained when persons can be induced seriously to ask themselves what are their secret views and principles; and till the importance of this question is duly felt, the most close and urgent appeal will be usually lost upon them. The decorum of the senate does not allow the imputation of motives; and though the pulpit is not restricted in the same way, nor ought to be, as the analyzation of the human heart is one of its most important duties; yet, care should be taken that there be no exaggeration, and that nothing be overstated, in order to make out a case sufficiently strong for the severe remarks that are intended to be grounded upon it. To the want of this sobriety may, perhaps, be imputed a part at least of what is frequently mentioned by certain preachers and writers, as the ordinary result of their exertions; namely, that flagitious characters are very generally arrested, while the more moral and decorous continue unmoved. The effect may, indeed, be often accounted for on the principles so frequently mentioned by our Lord in reference to the scribes and pharisees, as contrasted with publicans and sinners. The frigid pride of formalism, is doubtless sometimes a more impregnable barrier to conviction than carelessness, or even hardened impiety, because there is less to shock the natural

conscience, and more to foster unscriptural and fallacious hopes.— But, in the case of some who are most forward to apply what is said of our Lord and the pharisees to their own preaching or writing, a considerable share of the deficiency is on their own side. They roundly charge upon their auditors, or readers, motives which apply, in their immediate and primary sense, only to grossly vicious characters. Upon *such* conscience easily fixes the charge; while the moral and more respectable classes think themselves far beyond the reach of the animadversion. They are not enough in the habit of tracing their motives, and do not sufficiently know their own hearts to perceive, that in a certain sense the charge was well founded, though the instructor erred in his mode of attempting to produce conviction in those who were conscious that, in the plain and strict meaning of his words, they were unassailable. Our Lord's exposition of the Commandments, in his Sermon on the Mount, is an inimitable specimen of the mode to be employed in teaching such persons to trace their principles and motives. And if, after such an example, I might appeal to any human composition, I should specify Mrs. H. More's dialogue on the same subject.* It is in this way that the average classes in morals are best convinced. They do not habitually study their own hearts, and therefore recoil, with an impenetrable front, from the first unexplained allegation of evil motives. Some writers and preachers resemble scene-painters, who convey a striking impression of large and strongly marked objects, but fail in those minuter differences which distinguish one human countenance from another. The consequence is, that characters less forcibly marked

* See her "Two Wealthy Farmers"—a tract which the writer of these remarks would feel inclined to place nearly at the head of her excellent and varied compositions.

escape in the crowd. The judge mentioned in the Gospel would, perhaps, have sat easy under a common-place philippic against injustice, because, though injustice was the effect, indolence and the love of ease were the inciting causes. It was not a predilection for injustice that made him at first refuse the suit of the widow, any more than a predilection for justice that made him at length grant it. A discourse, therefore, that was intended to come home to his case, must not have been a mere dissertation on abstract injustice; but must have undertaken to prove that indolence and the love of ease had, in his case, all the effect and all the guilt of this more startling crime, and that right principles and true religion are as much levelled against these apparently lesser sins as against others of more obnoxious hue. Or, to take a case of more likely occurrence; an instructor wishes to guard his younger friends against certain questionable amusements. He begins with exhorting them to look into their motives, which, upon examination, they find to be scarcely ascertainable; they are propelled, in fact, by a sort of giddy impulse, without any fixed principle whatever, and with as little intention of committing vice as of practising virtue by the performance. Not content with this, and in order to make out a strong case, he charges motives which they unequivocally disclaim, and which, in their literal application, belong only to the grossly vicious. It is easy to see that, in such a case, not only does the weapon fall blunted to the ground, but new confidence is added to the accused from the failure of the accuser's principal allegation. To this cause we may, perhaps, sometimes attribute the inefficacy of some of the arguments employed against certain worldly practices. The objector, educated in a stricter school, or under the influence of better principles, feels that he himself could not mix in them without an association of

ideas which frequently may not arise in other minds to which the practice is familiar. Missionaries among converted heathens feel sensibly the truth of this remark. In all such cases, as there is difficulty in analyzing the exact motive, so there is danger in imputing a wrong one.

From the preceding observations it is evident, that a variety of questions may arise in attempting to reduce the analysis of motives to actual practice. Another difficulty often occurs in ascertaining what motives are allowable, and what are otherwise. We have seen that the leading principle in the heart of the Christian, is love to God, and zeal for his glory; but this evidently does not exclude many others of a more or less excellent though subordinate nature. The Scriptures themselves frequently appeal to other motives, though to none which are not in some way connected with that first and best of incitements. But an entrance being once allowed, as of necessity there must be, to secondary motives, the question is where to stop. The contrite and well-informed Christian will perhaps readily ascertain this in his own case; but among the world at large, and even in books of moral and religious instruction, the standard is so often false or defective, that a code of universal application could not easily be contrived. So gross in many cases are the conceptions respecting legitimacy of motive, that much would have been done if the subjects of the experiment could only be taught to subtract from under the head of innocent, such undeniably un-Christian ones as pride, covetousness, and a long class of equally common, but equally injurious, principles of action. Greater difficulty, indeed, occurs in teaching men to exclude others which they had always been taught to consider positive virtues; such, for example, as emulation and the love of praise. Indeed, till all the instructions of

childhood and all the affairs of life shall be conducted on truly Christian principles, the great majority of persons will necessarily grow up with such incorrect ideas respecting the quality of actions and motives as are not easily effaced. A large class even of books of professed instruction tends to foster these erroneous sentiments. Self-love, love of the world, and an appetite for distinction, are among the leading incentives inculcated upon the youthful mind; and it is not, generally speaking, till practical religion has taken extensive possession of the heart, that the sinfulness of such principles of action is so much as suspected.

But it is time to proceed to a few practical remarks relative to the duty in question. And, in the first place, it may be right to repeat, that it *is* a duty; a duty which, however far removed from the ordinary habits of the large body of nominal Christians, is one which cannot be omitted with safety or impunity. "God searcheth the heart;" and he who would truly serve God must direct his first inquiries to the same point. Our Lord constantly insisted upon the importance of this duty, teaching that "a cup of cold water given to a disciple, *in the name of a disciple*," that is, from a principle of Christian love, shall not lose its reward; while, as his Apostle teaches, the gift of all our goods to the poor, or of our body to be burned, *without* this internal charity, would be of no avail.

To examine into our motives is also very important for our comfort as Christians. Beset with innumerable snares and temptations, it is consolatory to find, upon calm deliberation, accompanied with earnest prayer to the Searcher of all hearts, that our affections are supremely, though, alas, how dividedly! fixed upon heavenly objects; and that, with all our manifold sins and imperfections, we can still say, with sincerity of heart, "Lord, thou knowest all

things ; thou knowest that I love thee." Without this frequent examination, we must necessarily live in a state of uncertainty: we can have no just evidence of our services being accepted, or enjoy any legitimate consolation, amidst the troubles of life. We may be deceiving ourselves ; for many persons, for want of inquiry, take for granted that their motives are good, when, in point of fact, they are quite unscriptural and corrupt. The pharisees, for example, conscious of the exterior propriety of their conduct, and flattered by the applause of mankind, seem never to have suspected, till told so by our Lord, that their hearts were full of uncleanness and iniquity. It is not, till after deep self-examination and fervent prayer, that a person can feel that solid satisfaction enjoyed by the Apostle, when he said, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."

The importance of the duty once fixed in the mind, and the practice of it matured into a habit, it is of great moment to our spiritual peace that we endeavour to possess an *enlightened* as well as tender conscience. This will prevent much of that morbid depression which we perceive in some sincere but ill-instructed Christians, who, by carrying the practice to an extreme which no human character can bear, deprive themselves of those comforts which their circumstances so imperatively require. A beneficial rule, in such cases, is to look at *habitual* rather than *individual* motives. A variety of actions may have been performed in the course of the day, without any immediate reference to the great master principle ; while yet, upon a conscientious examination of the bent of the mind, it will perhaps be seen that the whole current of the affections and conduct was strongly tinged with the sacred

infusion. As the prevailing passions of the soul, by constantly affecting the muscles of the countenance, stamp, at length, a well-marked index of the character, so an habitual course of holy, active, humble, and self-denying conduct indicates the permanent influence of sacred motives, even when the motives themselves may not come immediately into prominent exercise. The dejected Christian may often derive consolation from this reflection. In giving the cup of cold water, he might not, perhaps, at the moment, particularly have called to his recollection the paramount principle of love to God and faith in Christ ; yet, if upon conscientious self-examination, he perceive reason to conclude that that principle is deeply interwoven in his heart, it is not to be doubted but that the individual act was sanctified by the prevailing habit. God is not a hard master ; "he knoweth whereof we are made ;" he perceives and pities our weakness ; and where the predominant motive is right—where the leading and constraining principles are faith and love, and a desire for the Divine glory—he condescends to regard the general tenour of the character, and to forgive the innumerable sins and imperfections which deface so many of its individual parts.

It may also conduce to the comfort of a dejected Christian, in examining into his motives, to recur to the idea already mentioned, that secondary motives are admissible, where they are duly subordinated to the supreme. Even self-love, thus purified and connected with the glory of God, is not an unchristian principle. Moses is expressly applauded for his conduct in quitting the worldly splendours of Egypt, though the motive assigned for it is, that "he had respect to the recompense of the reward." Indeed, in a majority of cases, mixed and secondary motives will be found to be those which influence the actions of even the most

holy of men. They suit our organization, and are mercifully allowed to our imperfections. A religious labourer, who works diligently to support his family from those affectionate instincts which God has implanted in our nature, would evidence a scrupulous rather than a well-informed conscience, in concluding that his religion was necessarily vain, because, in his toilsome avocations, the highest principle of action was not ever present to his mind. It is true that this proneness to act from secondary motives, rather than from the immediate impulse of love to God, ought to inspire that habitual humility and self-abasement which are inseparable from the Christian character: but it ought not to be construed into a necessary proof of the total absence of higher principles and affections. The full and undivided prevalence of those motives which influence angelic beings, would, probably, unfit us for this scene of probation. Their full development would constitute that perfection which would qualify their possessor for a better world. The natural air we breathe has the larger part of a deleterious quality, in order to adapt it for the use of our frail bodies, which could not long support the stimulus of undiluted oxygen. Perhaps something similar, if we may so speak, is wisely permitted in the moral world. The holiest Christian is still a human being surrounded with infirmities; and while he continues in the body must remain exposed to a mixture of evil in his best resolutions and most sacred actions. Like St. Paul, he will discover two adverse principles constantly operating in his bosom, and will have reason to exclaim, to the last hour of his mortal existence, "Oh! wretched man that I am, who shall deliver me from this body of death?" Yet this very circumstance, while it keeps him penitent and humble, ought not to be construed into an evidence of

his motives and principles being unrenewed. It is, in fact, a proof of the contrary; and it may furnish consolation to the Christian, when justly dejected by the mixed nature of his best motives, to remember, that the natural mind is *never* influenced by true faith and love towards God and Christ, so that where the better motive truly reigns, though too often with divided power, there is proof of a radical change of character, and a pledge of the final perfection that awaits him in the world to come.

Neither ought he, in examining into his motives, to try himself by extreme tests; or to place himself, in imagination, under difficulties which God has not seen fit to lay upon him in reality. "What a self-deceiver am I!" said a penitent cottager: "for surely if I had the love of God in my heart, I could gladly wrestle with the martyr for his stake." The piety of the feeling was enviable; but the inference was unscriptural; for had God seen fit to send the trial, he could have given motives and principles adequate to sustain it.

Among the inferences which the Christian will derive from the preceding considerations, a principal one will be the necessity of habitual prayer for the rectification of his motives. As the index on the dial-plate cannot point correctly if the interior mechanism be deranged, so the conduct can be consistent only while the heart is under the influence of holy principles. To keep this moral mechanism in just order, requires the daily assistance of an unseen Hand. Happily we have a complete standard of motives in the sacred volume. At the foot of the Cross every devout affection and right principle loves to strike deep its sacred roots. In that hallowed soil the virtues of the Christian character flourish in their fullest vigour and shed around their most fragrant influences. Thither should we constantly re-

pair, that our faith and love, our hope and joy, our zeal and disinterestedness may advance towards higher degrees of maturity. At the altar of our Redeemer's sacrifice we should light the torch which is to cast a divine radiance around our path, and to guide us in peace and security to our eternal abode.

Another lesson which the Christian should learn from these reflections is the duty of being cautious in arraigning the motives of others. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Actively employed in correcting himself, the faithful disciple of Christ will have little inclination or leisure to scrutinize the faults or failings of others; and, from a consciousness of the anomalies of his own heart, will learn to bear with a more gentle hand on many exceptionable points in the conduct of his fellow-Christians; who like him, perhaps, are secretly struggling with their sinful propensities, and are like him lamenting that they remain so long unsubdued.

Habitual humility has been already mentioned as resulting from this conscious feeling of the imperfection of our best motives. The Christian will turn the very aliment on which pride and self-sufficiency delight to feed into a salutary medicine to correct their influence. As a consciousness of the fundamental spirituality of his renovated motives, will support him amidst frowns and misrepresentations; so a constant sense of their remaining imperfection will abase him in the midst of flattery and smiles. He is ready to exclaim, "Oh, if men knew all, how little would they apply this inflated language to so wayward and inconsistent a being! If, while all is fair on the surface, and the vessel seems steadily to glide over the sea of life towards the tranquil shores of eternity, they could see that under current which so strongly sets the contrary way, and imperceptibly

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keeps her back in her destined course towards those realms of purity, how little would they feel disposed to lavish their eulogies upon a few acts of virtue or kindness contaminated by such innumerable imperfections!" Nothing, in fact, so much humbles the Christian, when under the influence of right feelings, as human applause; because the very extravagance of the commendation leads him silently to contrast it with the estimate which an Omniscient Being, who could analyze all his motives, must form of his actions. Whatever men may think of us, in the sight of God "every mouth must be stopped." The penitent can find no refuge when he thinks of the imperfection of his motives, except where he finds it when oppressed with the conscious demerit of his actions—in the bosom of a merciful Redeemer, "who can be touched with the feeling of our infirmities, having been tempted in all points like as we are, though without sin."

S. W.

To the Editor of the Christian Observer.

OUR Lord says, Matt. vi. 7, "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking."

The following extract, translated from the Chinese, shews in a striking manner the justness of the charge here brought against the Gentile nations.

"*A Canon delivered by Fuh.*—[A prayer or charm to be repeated] for the exterminating of all misfortunes, and for the attaining of life in the pure land, 'To-lo-ne;' (to be repeated three times.)

"Nan mo-o-me-to-po-yay, to-ta-këa to-yay, to-te-yay-ta, o-me-le-too po-k'wan, o-me-le-to, seeh-tan-po-kwan. O-me-le-to, kwan-kean-lante, o-me-le-ta, kwan-kea-lan-te, këa-me-ne, këa-këa ua, chëh-to-këa-le, po-po-ho."

This prayer, or whatever it may

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be called, remarks the Indo-Chinese Gleaner from whom I have copied it, is perfectly unintelligible to every Chinese; not one out of a hundred even of the priests of Fúh, who daily use it in the temples, understanding the meaning. It contains the bare sounds of Indian words, expressed in Chinese characters. These, however, are supposed to possess a mystical and most wonderful efficacy, for the removal of all evil. The editor of the book from which it is taken, adds—

“This prayer is for the use of those who are travelling to life. The god O-me-to [a name of Fúh,] rests on the top of the heads of those who repeat this, in order to save them from all their enemies; to render them safe and comfortable in life; and to confer upon them any mode of future existence, which they may, at the hour of death, desire. When a person has repeated it twenty times ten thousand times, then the intelligence of Poo-te begins to bud within: when he has repeated it thirty times ten thousand times over, he is at no distance from a personal vision of the face of the god O-me-to. In the dynasty of Tsin, while Yuen, the celebrated teacher of Loo-shan, was in the act of repeating this prayer, there came to him a divine person from the west, holding in his hand a bright silver throne. He addressed Yuen thus: ‘Celebrated teacher, thy days are ended: ascend this seat, and be carried to yonder region of exquisite delights.’ The people round about all heard the sound of harmonious music in the firmament; and a marvellous fragrance, which ceased not for several days, was diffused all round.”

In the passage which this quotation is intended to illustrate, our Lord, remarks the Indo-Chinese Gleaner, condemns the repetitions of the heathen, not merely from their utter fruitlessness in producing any salutary impressions on the heart, or reform of life; but also from the

motive and view of the individuals in using them—namely, “that they think they shall be heard,” or derive vast benefit, “for their much speaking.” It is evident from what is above-mentioned, that they expect not only present good, but also future happiness, for the sole merit which is supposed to be attached to their repetitions. This will be still farther evident from the subjoined extract, taken out of the same work. The book contains a number of plates, representing various forms of Fúh, sitting on a lotus flower. Each form is surrounded by six dotted lines, springing from the lotus at the bottom, which after the shape of a pear, terminates in a point at the top. To the last plate the following note is appended.

“On the right are nine plates, representing the lotus. The 5048 dots which their circling lines contain, are intended for the purpose of being marked with a red pencil,—one dot for every thousand or hundred repetitions of the name of Fúh. After a long time, when the whole is filled up, they are to be again gone over with some other kind of ink. At the time of death, the plates, thus filled up, are to be burned to ashes, that they may pass into the other world, as a testimony in favour of him who used them. Depending on the merit of this virtue, he goes to live in the pure land.”

The same work happily illustrates Prov. xxv. 3, “The heaven for height, the earth for depth, and the heart of kings is unsearchable,” by the following extract from the Ming-sin-paou-kéen, said to be taken from the Shoo-king.

“The fish dwell in the bottom of the waters, and the eagles in the sides of heaven. The one though high, may be reached by the arrow; and the other though deep, may be angled: but the heart of man, at only a cubit’s distance, cannot be known: heaven can be spanned, earth can be

fathomed; but the heart of man cannot be measured." E.

To the Editor of the Christian Observer.

IN reading your Review of Mr. Horne's "Introduction," the following remarks of Bishop Horsley, on the literary pursuits of a clergyman, forcibly occurred to my mind. They are to be found in one of his parliamentary speeches, delivered before the House of Lords on a bill respecting the clergy.

"It is a matter of the very first importance, to abstract the clergyman from those occupations which would degrade his character in the eyes of the laity. It is certainly the spirit of all the ancient institutions, that a clergyman should be a clergyman, and nothing else. My lords, far be it from me to join my voice to the despicable cant of Puritanism;* as if it were the duty of a clergyman to withdraw himself entirely from the commerce and society of the world, and that every moment of his time is sinfully employed, which is not given up to meditation and prayer, and studies strictly theological. My lords, there is no branch of learning that misbecomes a clergyman: he that would understand the Bible in such a manner as he ought to understand it who is to expound it, should be deeply skilled as the writer of a great part of it was, in 'all the learning of the Egyptians.' I have not scrupled to tell the clergy, *ex cathedra*, that a clergyman's time is not *always* mis-

pent when he is studying the proportions of architecture, and the divisions of the monochord. For I assert, in contempt and defiance of all the whining cant of Puritanism, that there is no branch of abstruse science or polite literature, which may not be useful, which may not be even necessary, for the illustration of some part or another of the book which it is our duty to expound. And as to the intercourse with the world, I hold that none can be qualified to instruct the world without it: he who is to teach men their duty practically, must know human nature generally, and the peculiar manners of his country and his times."

Should these remarks elicit from some pious and judicious correspondent, a temperate discussion of a subject of great practical importance, both to the clergy and their flocks, their insertion will not have been useless. Bishop Horsley's own splendid attainments in biblical literature, prove how highly he valued such studies; and we cannot suppose that he wished to see the clergy devoting their minds to ordinary literature to the injury, but only as far as conducive to the benefit, of their professional character. The question is, to what extent can a Christian, and especially a minister, have intercourse with the world, and with secular studies for the purpose of being more useful, without compromising that spirituality of mind which it is our duty as disciples of Christ to maintain?

CYMRU

* This expression may appear to many persons objectionable; but doubtless the bishop, both here and in a following sentence, intends by it to allude only to *real* Puritanism, such as prevailed in the days of Cromwell, and not to all serious religion as sometimes unjustly designated by this title, amongst those who do not take the trouble to make a distinction between true piety and hypocritical pretences. A variety of excellent passages in his lordship's charges would seem to lead to this conclusion.

To the Editor of the Christian Observer.

MUCH has been written at different times, in your miscellany, on the beneficial effects which might arise from our venerable prelates devoting as much time as they can gain from their other numerous and important engagements, to preaching in the churches and chapels of their dio-

ceses. Their *official* sermons, if I may so speak, are usually conversant with professional topics: it is in their occasional and parochial sermons, that we best perceive the bent and habit of their mind. I am happy to introduce to your notice, if you have not yet seen, a discourse delivered, Oct. 31st, 1819, at the Collegiate Church of Manchester, by the Right Reverend the Bishop of Chester, on "the necessity and advantages of habitual intercourse with the Deity." There is not a word of controversy or politics in the sermon. The benevolent bishop justly observes, in his prefatory notice, that "it was his wish, and he thinks it to be the duty of the ministers of the Gospel, not so much to advert to the passing events of the day, as to illustrate and enforce those general doctrines of Christianity which tend to make men better Christians, and by consequence better subjects and citizens." I think your readers will be gratified with the following extracts. After speaking of the miseries and calamities to which we are all subject in this scene of probation, his lordship remarks:

"If such be the true and proper light in which life, its events and circumstances, should be viewed, the just inference which flows from this doctrine, is, Draw nigh unto God, that God may draw nigh unto you. A precept more important, or more consolatory than this, is not to be found within the whole compass of the sacred writings. If this world be a transient checquered scene; if the present existence be merely a preparation for another, a journeying to our last home; but, if we still have it in our power to make God our friend,—with what abstractedness of mind, with what an entire zeal and devotion ought we to prepare ourselves to meet that Almighty Judge, who will doom us to a state

of happiness or misery, inconceivable and eternal?"

His lordship next proceeds to shew in what way the privilege of drawing nigh to God is to be enjoyed.

"That spiritual intercourse and communion with the Godhead, which it is the aim of the present discourse clearly to describe and recommend, though it be allied to, yet does it differ from, those more solemn acts of public and private adoration which are usually designated by the term 'Prayer.' *Public prayer* is the addressing ourselves to the Deity, at stated times, and in a set form of words; a duty, no doubt, the most imperative, and of the highest importance; and which ought by no one, and under no circumstances, to be negligently performed, much less dispensed with. And for the due discharge of this obligation, appropriate times, and peculiar places, have been appointed and set apart. We thus afford a public proof and example, that we endeavour to follow the precepts and practice of our Lord and his disciples. By the same means also we help to keep up that sense of God and religion, that propriety of manners, and that good order, which are sure to prevail most in those places where the Divine ordinances and worship are most regularly and solemnly observed.

"Another mode of intercourse with God is by *private prayer*, on each returning morn and eve, either when we assemble together with our families, or when we retire to our chamber and are alone;—a duty this also of the greatest necessity and use, and which, though the observance of it has become more frequent, both among the laity and clergy, yet still is it by no means so generally practised as were in all cases devoutly to be wished for.—But that drawing nigh unto God, which we are about to consider, is distinct from, and in-

dependent of, both these forms of supplication. It may be properly and effectually performed, at any time, in any place, whatever we be engaged in, whether in reading, writing, or meditation; whether we be pursuing the necessary occupations of life, or partaking of its more trifling recreations and delights.—During any of these employments, we may still offer up a short address to, and commune with, our God.—We may, though but for a moment, prostrate our souls before him; we may implore his influence—his fatherly hand—his protection. When, to all human appearance, we are engrossed in the passing concerns and petty anxieties of the world, we may yet, in the midst of all these, send up an availing prayer unto the Throne of Grace; we may pour forth the warm feeling of gratitude and love, unseen by any human eye, unobserved but by that Being, unto whom all hearts are open, and from whom no secrets are hid.”

His lordship next shews, by a variety of cases, that there is no age or station in which this secret communion with God is not a duty and a privilege. The young, the old, the rich, the poor, the prosperous, the dejected, are all invited to “draw nigh to God,” with the encouraging hope that “he will draw nigh to them.” The bishop then adds:

“But it is not necessary, were it possible, to particularize all the occurrences and concerns which so continually and powerfully call upon us to keep God in all our thoughts. It is the *principle*, the *mode* of prayer which I have been endeavouring to illustrate and recommend by these examples. I know not, however, how I can more accurately, or more forcibly, describe this religious feeling, than by bringing back to your recollection those sensations, which many of you must have experienced, when the illness of a parent, of a child, or the partner of your bo-

som, had excited the apprehension of danger and death. At that agonizing hour, who has not felt his own weakness, his own inability to protect and save? Who has not poured forth his soul in supplication to that stupendous Being, in whom alone are the issues of life? And this is the very time and the occasion, when we appear as it were to be drawn nearer to, and to have a more spiritual intercourse with, the Almighty. The heart is in the prayer, and we implore, as we ought, the Lord and Giver of all things. If our prayers be heard, how fervently and gratefully do we acknowledge the Divine blessing and interposition! We do not then wait for the recurrence of that stated period at which our devotions are usually offered up, but at the moment, and without preparation, thanks from the heart, and not the lips alone, are poured forth; and they may ascend, as we humbly hope and pray, a sacrifice not unpleasing to the Majesty on high.—Now this sense of protection, this dependent frame of mind, which the illness or danger of those most dear to us thus temporarily excites, should be the pervading and habitual feeling of every true Christian towards his Creator and Redeemer.”

While inculcating the duty in question, his lordship has not forgotten to remind the penitent of Him by whom alone we can have access to the Father; Him who is “the Mediator of the new covenant,” and the sole “way” through which guilty and offending man can approach a Being of infinite justice and purity. I could wish that his lordship had entered more fully into this part of his subject, particularly as it would have naturally introduced some of the most important features of the Gospel, and some of the holiest mysteries of the Christian life. Indeed, nothing is less intelligible to the mere man of the world, or to the formalist in religion, than truly spi-

ritual communion with God. But to return to the extract.—

“Let not any one be deterred from thus breathing out his soul before the great Creator of all things, by a consciousness of his numberless frailties and transgressions. God, indeed, is of purer eyes than to behold iniquity: nor can any of the sons of men, by their own merits alone, stand justified in his sight.—Be it, however, always remembered, that unworthy as we are, we may still look up to a Divine Advocate and Redeemer. Jesus Christ himself, who partook of our nature, who died for our sins, and who knoweth whereof we are made, is now seated at the right hand of God, to make intercession for us. Humbled then as man must be, by a sense of his own omissions and demerits, yet is he still encouraged to draw nigh to the Throne of Mercy, and gratefully approach the Father through the Son.”

I will only entreat space for one extract more, in which his lordship states some of the advantages of “that vital but neglected mode of worship,” which it is the object of his discourse to inculcate.

“I. In the first place, it has this superiority over public and domestic prayer, invaluable as they both are, that it cannot be performed at all, without a pre-disposing and devout affection of mind. We may join in repeating the words of our Liturgy, we may bend the knee with our family in prayer, without one suitable feeling being excited, without approving ourselves the more unto Him, whom outwardly we appear to adore. Set forms of words must, from their very nature, be adapted to the general infirmities and wants of all mankind: they are therefore to be referred, by each individual, to the peculiar circumstances and necessities of his own case. And on this account they require an abstraction of thought, an effort, a personal application, which too many,

it is to be apprehended, entirely fail in exerting. Whereas a supplication, a thanksgiving, the lifting up the eye or hand, an ejaculation, a thought elicited at the moment by passing occurrences, must be the effusion of the heart, and can never be poured forth in vain. Here our prayers are particularized. They arise from the occasion; the occasion prompts the prayer. No other ideas can intermix with this act of adoration. We must pray properly, if we pray at all.

“II. Another recommendation of this mode of worship is, the quickness and the facility with which it may be performed. It requires no seclusion, no preparation, no language, but the language of the heart. We have the temple of the Lord always within us; and can continually present to him that oblation and homage which we know are well pleasing in his sight. Genius and eloquence here are of no avail. The most illiterate are not less acceptable than the most learned. To will, is to do.

“III. Among the many beneficial effects arising from thus beholding the Deity in all things, one of the most important is, that the proper discharge of this duty, and the habitual commission of sin, are totally irreconcilable, and can never subsist together. Who can dare to hold converse with his God, and yet resolve to perpetrate the deeds of darkness?

“IV. No better test also than this can be adduced to prove, whether we are or are not in the number of those who belong unto God. In our performance or neglect of this duty, we can be subject to no delusion or mistake. Whereas we may observe the externals of religion, may maintain an outward propriety and decorum of manners, may even do many kind and charitable actions, and yet all this, without the true Christian motive, will profit us nothing. But no one can inwardly commune with

his Maker and Redeemer, no one can earnestly implore the Divine Spirit, without becoming a holier and a better man.

"Need I, or can I say more, to induce a Christian audience to draw nigh unto God, that so he may draw nigh unto them?"

The reader will be pleased to find his lordship adverting in humble, but decisive, terms, to his own personal experience, that "throughout a life, as happy as life appears intended to have been," this secret intercourse with God has been his constant habit and purest delight; that "under lesser calamities and disquietudes," it has made him "more than conqueror;" while under "heart-rending domestic privations," it has formed his "only consolation and stay." J. G.

To the Editor of the Christian Observer.

AMONG the objections which have been made to the truth of the divine mission of Moses, there is one which appears to some persons of peculiar force. It is briefly this: that it is quite irreconcilable with our natural apprehensions of the Divine Majesty, to suppose, that the circumstantial directions which Moses delivered respecting the entire ritual of the Levitical worship, even to the vestments of the priests, the furniture of the tabernacle, the very cords, and nails, and hangings of the sanctuary, the stones of the altar, and similar particulars, were prescribed, as he affirms, by the mouth of God himself. The inference is, that Moses, in asserting his immediate communication with the Almighty on all such trivial points as these, acted the part of an impostor; and consequently, that the religion which he promulgated has no claim to be admitted as a Divine revelation. Nor is this the whole of the consequence; for if the mission of Moses be an imposture, the mission of our blessed Lord must be so too;

—not only because the Mosaic dispensation is asserted by St. Paul to have been, in the scheme of Providence, a necessary introduction to the Christian religion; but because our Lord himself, on many occasions, ratified and confirmed it by the strongest sanctions, and proved by his uniform obedience to it, that he acknowledged its Divine authority.

But if the state of religion be considered, as it existed throughout the world, in the age of Moses, the whole of this objection will fall to the ground; and that which has too lightly been regarded by certain rash or superficial minds, as an insuperable obstacle to admitting the truth of the Mosaic dispensation, will be found to confirm its heavenly origin, and to afford a striking proof of the Divine wisdom and goodness. For when the Almighty separated the posterity of Abraham from the other families of the earth, and by a new revelation of himself and of the worship which he required, made them the sole depositaries of the true religion, it is evident, that all the other nations had, either wholly or in part, apostatized from the worship of Jehovah, and had fallen into the practice of the grossest idolatries and most debasing superstitions.

It is a matter of some interest to trace the causes of this general defection. Jehovah "reconciling the world unto himself" through Christ, the promised Seed, and "not imputing their trespasses unto them," was the sole object of primitive worship. For, immediately upon the fall of our first parents, God gave them the promise of a Redeemer; and together with this promise, he enjoined them the rite of animal sacrifices, as a type both of that death which is the wages of sin, and of that propitiation which he had appointed for its pardon. Accordingly, we find that the offering of vicarious animal sacrifices prevailed universally over all the ancient world; and with it,

were preserved some obscure traces of the ends for which that significant institution was appointed; men every where feeling that their offences against God deserved punishment, and that they stood in need of some atonement to render them capable of pardon. But as the nature of the Deity, and the promise of the Redeemer, were gradually obscured and forgotten, the Supreme Being was represented under characters the most discordant to his real attributes; and men, conscious of their guilt, looked about for other mediators to appease the wrath of their imaginary gods, and invented new methods of atonement, such as they hoped would avert the fury of their supposititious deities. Hence arose the horrible system of human sacrifices, and all the barbarous rites, the gaudy pomps, and impure ceremonies of heathen worship. In short, from the superstitious observance of the outward form of religion, when its spirit was gone, and from the unauthorized deviations from it and additions to it, which in the lapse of years were continually introduced by men, who “not retaining God in their knowledge,” made gods to themselves after their own image, and sought to please them by ways of their own discovering, were derived all the monstrous abominations of those false religions which every where prevailed throughout the ancient world, and which, whilst they degraded humanity to the lowest point, equally dishonoured the Divine nature.

To preserve the Israelites from a similar apostacy, two points were to be secured. In the first place, as the alluring shews of pagan worship were admirably calculated to captivate the gross imaginations of the vulgar, Jehovah, in order to preserve his chosen people from being drawn aside into the idolatrous practices of the surrounding nations, was pleased to appoint them a religious ceremonial surpassing all others, perhaps, in the imposing splendour of

its outward forms, but with this fundamental difference, that whilst the ceremonies of the pagan worship universally tended to efface the knowledge of the Almighty, and its mistaken sacrifices led its votaries to put their trust in imaginary mediators; all the rites of the Mosaic religion directly conduced to preserve the acknowledgment of the one true God, and pointed to the only effectual Mediator between God and man. In the second place, as the unauthorized human superadditions to the divinely appointed ceremonies of the primitive worship, had, in the end, proved utterly subversive of all true religion, it was, surely, a point of the highest importance to guard the chosen race from such a fruitful source of fatal errors, and to convince them, that, in the worship of the Creator, not even the minutest circumstance is acceptable, except it be done in conformity to his will, and in obedience to his command. For this purpose, every circumstance in the Mosaic religion was made the subject of a Divine precept; and in the whole structure of the Jewish temple, and its service, nothing was done, but as “the Lord said unto Moses.”

To these brief remarks I will only add, that, as it is certain that “no man hath seen God at any time, nor heard his voice,” it was the concurrent sense of all primitive Christian antiquity, that the Jehovah who shewed himself to Moses, and the other saints and prophets of the Old Testament, was no other than the eternal and co-equal Word, by whom alone the counsels of the paternal mind have been personally revealed to man.

Y.

FAMILY SERMONS.—No. CXXXIII.

Luke xv. 24.—*This my son was dead, and is alive again: he was lost, and is found.*

Our Lord probably intended the affecting parable of which these

words form the conclusion, more immediately to represent the state of the publicans and pharisees, or of the Jews and the Gentiles. But it applies so forcibly to the case of us all, that we should lose the benefit of much important instruction, if we failed to consider it as relating to ourselves. *We*, like the prodigal son, have sinned against a gracious Parent; we, like him, need forgiveness; and if like him we return to the Parent whom we have forsaken, we shall find, as he did, a merciful reception, and shall be restored to all the privileges which we had forfeited by our disobedience. Of each of us it will then be said, as it was of the returning prodigal, *He was dead, and is alive again; he was lost, and is found.* Let us, then, with reference to our own case, proceed to consider *his departure; his distress; his repentance; and his return and reception.*

1. His departure. This prodigal was the younger son of a tender parent; he was surrounded with the comforts of life; he had doubtless been treated with peculiar kindness and affection; so that it was both his duty and his privilege to continue under the care, and to enjoy the society and instruction, of his indulgent parent.

Thus has God acted towards us; thus have we been nurtured from our infancy by his bounty; thus has he made our cup to run over with blessings, affording us care and protection, and all necessary mercies for this life, with the bright hopes and prospects of an eternal one in the world to come. And all he demanded in return, was our obedience and affection; that we should faithfully serve him upon earth, in order to enjoy his presence and favour for ever in the kingdom of heaven.

But the prodigal became discontented with his father's house. "Give me," said he, "the portion of goods that falleth to me." His father complied with his request; and it is im-

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mediately added, that "he gathered all together, and took a journey into a far country, and wasted his substance with riotous living." Unhappy youth! to quit so bountiful a friend! Ungrateful child, thus to repay so kind a parent! Yet while we censure the prodigal, let us ask ourselves if there be nothing in our own conduct towards God that resembles that which we blame. While enriched with his bounties, how often have we forsaken him, and despised his commandments! By means of sin, we have lost the original dignity in which our first father was created: we have acted unwisely and ungratefully: "we have forsaken the fountain of living waters, and have hewn out to ourselves cisterns, broken cisterns, which can hold no water." Our pleasures, our vanities, our corrupt inclinations, have occupied the place in our affections which was due to God; we have loved and served the creature more than the Creator; and, instead of listening to his voice and obeying his precepts, have, like the prodigal, wandered as far as possible from his control. We may not have been grossly vicious in our lives; neither, perhaps, was the subject of the parable in the early stages of his career; but his first and great crime, and that which led to all the rest, was deserting his father's roof; in order, no doubt, to throw off the restraint of paternal authority. And thus it is with the sinner: having once wandered from Him who had the first claim to his affections, and sought for satisfaction elsewhere than in the paths of religion and obedience to God, he resembles this unhappy prodigal, and knows not how soon he may, like him, wanton in all the excesses of riotous living.

2. Such was his *departure*: let us now behold his consequent *distress*. "And when he had spent all, there arose a mighty famine in the land, and he began to be in want." True satisfaction can be found only in the ways of God; worldly pleasure is

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compared by Solomon to the crackling of thorns in the fire: they blaze and sparkle for a moment, but are soon extinguished. It is the invincible tendency of sin to produce misery: "There is no peace, saith God, to the wicked."

And what was the plan which the prodigal proposed to himself, to remedy his distresses? Was it to return to his father, and to confess and forsake his evil way, that he might find mercy? No: he was still too proud, or thoughtless, or impenitent for this. He therefore "went and joined himself to a citizen of that country, who sent him into his fields to feed swine." Thus any expedient is resorted to by the sinner for comfort, rather than the only one that can really meet his case—a return to the service of God. He needs something to sustain his heart; but it is often long before he can be persuaded to place his happiness where alone true joys are to be found. The prodigal would gladly have satisfied his hunger with the husks which the swine did eat, because no man gave to him any better sustenance. But such food was unfit for the purpose of sustaining human life; and he must shortly have perished, had he not determined upon the only plan which could restore him to his long-lost tranquillity. This plan was to return, as a penitent, to the bosom of his father, and to implore his forgiveness and reconciliation.

3. Thus we are led to consider the prodigal's *repentance*. He had deeply experienced the folly of his conduct; degraded from ease and affluence to a menial station in a foreign land, and overtaken by abject poverty and famine, he began to estimate his crime by his punishment. Thus it is that God often overrules affliction for our good, and employs the troubles of life to bring us nearer to Himself. In youth, and health, and prosperity, we often think we can live happily without the hopes and

supports of Religion, because we do not love its restraints. But when the season of distress arrives, we find how vain every other comfort, if we have not a reconciled God, a compassionate Saviour, to whom we can resort in our extremity. When nothing else can support us, we begin to discover the value of him whose mercy is everlasting, whose long-suffering extends even to the most ungrateful of his creatures, and "who willeth not the death of a sinner, but rather that he should be converted and live."

But to proceed with the narrative—It is added: "And when he came to himself, he said, How many hired servants of my father's house have bread enough and to spare, and I perish with hunger!" *He came to himself*; he had been hitherto, as it were, in a state of delirium: giddy pleasures and riotous living had unfitted him for serious reflection; and it was not till he had lost all, and was driven to the extremity of famine, that he recovered his reason, and began to discern objects in their right aspect. What a picture is this of a sinner while in an unrenowned state! He is, as it were, beside himself: he sees every thing in a wrong light: he is unacquainted with the only true happiness: his pleasures are but a short-lived delusion; and were he to open his eyes to his real condition, he would find that amidst his supposed peace and prosperity, he is, in a religious point of view, "poor, and wretched, and miserable, and blind, and naked."

And what was the resolution of the prodigal when he had thus returned to his right mind? It was, "I will arise and go to my father, and I will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son!" Here was genuine repentance. We do not find him dissembling his crime, or striving to cloke it by false excuses.

He pleads no worthiness ; he does not lay the fault on others ; but taking all the guilt to himself, with deep contrition of soul he acknowledges his transgression. Such is the conduct of every true penitent. He dares not dissemble his sins before the face of Almighty God, his heavenly Father, but confesses them with a humble, lowly, penitent, and obedient heart. Like the repentant prodigal, he grounds all his hope upon the unmerited goodness and mercy of his gracious Parent. He feels that he is no longer worthy to be called his son : he has debased the sacred image in which he was created : he has rendered himself an outcast, and has no claim to the forfeited privileges of his paternal abode. Yet still he comes : this is his only resource ; and though, like the publican, he dares not so much as lift up his eyes towards heaven, yet trusting to the unfailing compassion which he has so often slighted, he smites upon his breast and exclaims, "Lord be merciful to me a sinner."

This deep self-abasement is one of the most hopeful signs of that repentance which needeth not to be repented of. In proportion as we feel like the prodigal, we have reason to trust that God will be merciful to us, and will hear our supplication. It is true, we do not deserve that he should relieve us ; for our sins have been so great and multiplied, that he might justly condemn us without extending one single offer of pardon. But such is not the character of our heavenly Parent : he is always more ready to hear than we to pray : he waiteth to be gracious ; and having given his own Son to die for us, will he not with him freely give us all things ? He has provided pardon for our sins, and a supply for all our wants. He is willing to restore us to our forfeited privileges : his encouraging language is, "Turn ye, turn ye : why will ye die ?" His Holy Spirit is promised

both to give us the will to do so, and to work with us when we have the will. What, then, hath he not done to reconcile the world unto himself ? And whose will be the guilt if we still continue impenitent and unmoved ?

The returning prodigal acknowledges the blessings he had enjoyed in his father's house. He had no pretext for wandering ; he could not charge his parent with unkindness, and he consequently felt that his transgression was unmitigated : it extended to the heavens, and was an offence against God himself. And may we not apply the parallel ? For are not the ways of wisdom ways of pleasantness, and all her paths peace ? Is not the yoke of our Redeemer easy, and his burden light ? It is true that religion has its restraints ; but like those which doubtless the prodigal found in his father's house, and which he wished to escape, they are entirely for our benefit ; they are intended to check those evil propensities which would ruin our souls, and draw down upon us the just displeasure of our Creator. No : if we forsake God, we cannot allege that it is because he is an unjust or unkind master. To serve him is our greatest honour, our highest happiness. "The wages of sin is death ; but the gift of God"—a gift purchased by our Redeemer, and freely bestowed on all his faithful servants—"is eternal life." Our ignorance, therefore, of our real happiness and interest, is equal to our sin and ingratitude, if we deliberately prefer the service of the world and Satan to that of God.

4. But let us, lastly, view the *return* of the prodigal, and the *reception* which he met with from his Father. No sooner is it said, "I will arise," than it is added, "and he arose." He instantly put his resolution into practice ; thus setting us an example not to rest in a few penitential acknowledgments, unaccompanied with

sincerity of heart and a corresponding change of life. *We* also must arise from our natural state of sin and indifference to God: we must shake off our spiritual sloth, and begin with active step the journey towards eternal life.

We are not informed what were the feelings and reflections of the returning prodigal during his journey homewards. Doubtless, hope and fear by turns prevailed in his bosom. He had offended deeply: he was returning in disgrace and indigence, and had no claim whatever to urge to an indulgent reception. Yet he whom he had offended was still his parent: it was to a father that he said he would arise and return; by that tender name he determined to address him, even while he acknowledged that he was no more worthy to be called his son. And such is *our* encouragement; for our justly offended Creator has seen fit to represent himself under the same endearing relation to every sincere penitent. Thus of Ephraim it is said by Jehovah, "I have heard him bemoaning himself: thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore I am troubled for him: I will surely have mercy upon him, saith the Lord."

But, however favourable might have been the hopes of the returning prodigal, they were more than fulfilled by the kind reception of his father, who, "while he was yet a great way off, saw him, and had compassion, and ran, and fell on his neck, and kissed him." Not one word of reproach fell from the lips of the parent; not one word of excuse from those of the son. The former was all mercy, the latter all self-abasement. While the son is uttering his humble confession, "Father! I

have sinned against heaven, and in thy sight, and am no more worthy to be called thy son," the father is commanding the servants to bring forth the best robe, and to put it on him, and to put a ring on his hand, and shoes on his feet, and to prepare an entertainment as a token of his joy at the return of his now penitent and obedient child. "This, my son, was dead and is alive again; he was lost and is found."

And is not this a forcible comment on the conduct of the Almighty towards his fallen creatures? "He looketh upon men; and if any say I have sinned and perverted that which was right, and it profited me not, he will deliver his soul from going down to the pit, and his life shall see the light." Or as it is said of Manasseh, "who did evil in the sight of the Lord;" "when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him; and he was entreated of him, and heard his supplication." Indeed, so far does the Almighty extend his compassion, that while we are yet "a great way off," he beholds with complacency our intended return, and gives effect to the holy resolutions which he enabled us to form. His promise is, "Before they call I will hearken; yea, while they are yet speaking I will hear." And upon our return we are received according to the full meaning of that compassionate assertion of our Lord, that "whoso cometh unto me, I will in no wise cast out."

Thus every thing, when rightly viewed, ought to draw us to God; our own guilt and misery, and his offers of pardon and reconciliation, are both strong reasons for imitating the conduct of the returning prodigal. We surely shall not plead that we do not need this while we constantly, in public worship, adopt his humble confession as our own. "If we say that we have no sin, we deceive

ourselves and the truth is not in us ; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." These two effects always follow together : we are both pardoned and cleansed, justified and sanctified. How anxious would the prodigal son be, after this bountiful reception, to love and obey his indulgent parent ! Having been forgiven much, he would love much. And shall we be less grateful to our Fa-

ther which is in heaven ; to him who has borne with our wanderings so long, and is willing to receive us on our return ? No : let it be our constant study and our earnest prayer, to perform his commands, to live to his glory, and to give ourselves wholly, both in body and soul, to that Saviour who so loved us that he gave himself for us, to purify us unto himself, as a peculiar people zealous of good works. Amen.

MISCELLANEOUS.

REMARKS ON SCOTTISH SCENERY AND MANNERS IN 1819.

(Continued from p. 784.)

THIS chapel (St. Andrew's, Glasgow,) was built partly by the contribution of weekly pennies from the Irish Catholics, so thickly hived in that town. Its erection became the cause of unexpected good. A merchant in the place, offended by its rising splendor, expressed his sensations in one of the newspapers. Answers and rejoinders followed ; and hence originated "*The Protestant* ;" a cheap journal, published weekly by this lay divine, which has been so extensively patronized, that the printer found it most economical to meet the public demand by stereotyping the early Numbers. It has received the written sanction of the Bishop of St. David's ; and though too local in its allusions, probably, for general circulation, continues to dilapidate the glories of St. Andrew's chapel.—Glasgow contains other sources of disquiet to the powers of darkness ; —an Auxiliary Bible Society in full action ; and many exemplary ministers, who, though not indeed all gifted with the splendid talents of one among their number, are influenced by the same spirit, and co-operate to

the same results. I am happy to inform you, that the new church of St. John's (not yet finished,) to which Dr. Chalmers is appointed, will contain nearly two thousand persons.

Glasgow is the grand northern arsenal of steam-boats.* Four-and-twenty of these popular vessels muster at the Broomielaw. Many of them are distinguished, with the true nationality of the country, by the names, for example, of the Fingal, Argyle, Rothsay Castle, Wallace, Burns, and

* In July, I went on board, at Liverpool, the American steam vessel Savannah, the first which has crossed the Atlantic. She carries about 340 tons, 200 of them being occupied by the machinery. Her paddles are placed in the midway between stem and stern, and are so constructed that they may be unshipped in twenty minutes. Her accommodations are of the first order ; and the whole vessel, which is completely rigged as a three-masted ship, and only uses the engine when the wind is in a wrong quarter, is generally admired as a pattern of naval architecture, in respect both to beauty and mechanical skill. As she steered up the Mersey, on her arrival, she passed by all the sailing vessels then working up the river ; but on her departure for Russia, in August, she was decidedly beaten by the Waterloo (British) steam-vessel, which has two engines, each of thirty-horse power, and is, besides, rigged. The Savannah's engine is between seventy and eighty horse power, and on this occasion, applied its whole strength.

Rob Roy ; and then come the stage-coach and more English appellations of the *Defiance*, *Wellington*, and *Waterloo*. During the eight years already elapsed of their reign on the Clyde, no accident has occurred. They are governed by police regulations ; and are forbidden to use high pressure engines. One of them, plying between Glasgow and Belfast, fearlessly and safely pursued her course in a storm of last winter, when the packet on the old establishment steered for shelter into an intermediate harbour. Their accommodations of all kinds are excellent. They are, also, furnished with collections of books, selected with due relation to the various tastes of mankind. On the same shelf the list will be something like the following :—*Waverley*, the Bible, the *Man of Feeling*, *Mason on Self-knowledge*, *Guy Mannering*, *Pinkerton's Account of the Greek Church*, *Marmion*, *Taylor's Holy Living*, *Philidor on Chess*, &c. &c.

June 12.—This morning I went on board the *Fingal*, for Greenock and *Rothsay*. A mile below the *Broomielaw* she grounded, it being low-water. A heavy shower drove all the cabin passengers below ; where the approaches to suffocation proved the inconvenience even of steam-boats. Like other crowded vessels, (we had about a hundred persons in the cabin and steerage, and sometimes this number is doubled,) they are only pleasant in fair weather.—The voyage down the Clyde is insipid, till the stream expands into the lake appearance, as we approach the twin-rocks of *Dunbarton Castle*. At *this* point I do not venture to murmur against their shape ; because, when almost along side them, their alleged deformity is absorbed in their magnitude ; and in their combination with the surrounding and diversified grandeur of the scene. The Clyde, henceforward, revives the impressions of the Forth ; but they are of a

more imposing character, in correspondence to the augmented majesty of the coasts of *Dunbartonshire*, along which the eye is particularly gratified by the retiring and varying aspects of *Ben Lomond*, and its rich circumfusion of mountains. During the passage from *Greenock* to *Rothsay*, and especially as we sailed by the peninsula of *Roseneath* and the opening of *Loch Long*, who could refuse to yield to a Briton's lofty consciousness of the powers of British scenery ? One portion of the ever-changing vision, were it possible, I would detain, and paint ; and transfer to the walls of your cottage. It was the appearance, in the grey horizon, of the ridges of *Arran*, darkening, at a long distance, over the southern extremity of the *Isle of Bute*. They were seen across an expanse of water, widened into the dimensions of an inland sea, and enclosed by shores of every character ; from acclivities of pastoral verdure, to masses of precipitous rock. The whole was partially coloured by the beams of an evening sun, pouring through a calm and transparent atmosphere, under the concave of summer heavens ; which—to complete the magic of the picture—were sprinkled with clouds of harmonious hues and figures. And are these, thought I, the regions unseen, unvisited by our countrymen, crowded and gasping among the unenjoyed delights of France and Italy ? —We reached *Rothsay* in the evening : it is a small town, situated in a bay on the north-east coast of the island, opposite to the mouth of *Loch Strevin*, on the main-land. *Bute* is the *Devonshire* of Scotland ; being the retreat of persons disposed to consumption ; and *Rothsay* is the *Margate* of Glasgow.—I remained here during the Sunday, and heard a sermon at the chapel of ease, on the subject of regeneration ; which took, what I judged to be, the scriptural side of the question. This small place contains, besides the chapel of ease, a

church and an Anti-burghers' place of worship.—Let me here incidentally mention, that, among the thousand collateral blessings attendant on the progress of the Bible Society, may be reckoned, in part, the approaching union between the Burgher and Anti-burgher communions of Scotland. By coalescing in the furtherance of an object, equally sought by both parties, they found themselves unconsciously tending to perfect unity in other points. In reference to the same Society, I will avail myself of this opportunity of stating, that at a meeting of the *radicals* in Glasgow, it was proscribed, together with the Savings' Banks, by some of their party, as among the slavish institutions of the times.

June 14.—This morning, the Wallace steam-packet calling at Rothsay, in her voyage to Inverary, I left the place. Our course lay through the kyles of Bute, which form a sinuous strait between the island and Argyshire for several miles. Each shore is irregularly swelled into rocky elevations, diversified by copse-wood, heather, short grass, and shiver. The only habitations shewed themselves in the form of the genuine Highland cottage, just heaved above the turf; contiguous to a patch of verdure scooped out and cleared of shiver, at the base of the impending hill. Narrow as these seas are, they invariably present the usual lake appearance. In no part of my adventures did I survey such seeming "regions of calm delight," and of retirement incapable of being molested by the intrusion of human passion—such sheltered and secure recesses from the duplicity and strifes of the world—as disclosed themselves while we glided along these tranquil coasts. "The leading impressions here, are those of romantic seclusion and primeval simplicity; of blissful solitudes 'from towns and toils remote'; and rustic poets and philosophers communing with nature; at a dis-

tance from the low pursuits and selfish malignity of ordinary mortals."* Such is the philosophy of the imagination, with those who suppose that man is liberated from the slavery of passion and appetite, by the felicities of his geographical situation! Let those fly hither from the world, who are quite certain of leaving behind them the world's principles; and farther, of never wishing to return. Is not our duty, in relation to the world, connected less with images of retirement than of conquest?

As we approached the broad extent of sea, bounded by the opposite peninsula of Cantire, the ridges of Arran displayed their magnificence under a new aspect. Their summits were seen more obliquely; and such points of them as were not shrouded by dense, light-coloured clouds, assumed a serrated appearance; and the swell on the sea being considerable, the whole scene was altogether more than a repetition of what I had witnessed from the estuary of the Clyde. The vision gradually vanished as we steered up Loch Tyne, the beauties of which were almost totally concealed by hazy and wet weather, during the remainder of the voyage to Inverary. Conscious of your strong partiality to this place, I must draw upon your generosity to a very serious amount, while I presume to disallow Inverary's high pretensions. Gilpin, indeed, is quite of your sentiments. He visited it in 1776; and surely "time must have written strange defeatures" on the face of things here, in the long interval. The plantations, for example, may have grown beyond their picturesque maturity. Mrs. Grant surveyed and

* This is a corruscation from one of the northern lights, in his Review of Alison on Taste. My friend never could intend to quarrel with the general principles developed in that eloquent and admired critique; but he is jealous of the idle opinion, that men cease to be men by the mere influence of locality.—Q

described it in the vernal bloom of her life ;* and, as it happened, in the same year (1773) in which it was seen by Dr. Johnson. Her report may be adduced in illustration of a maxim in her own lively and correct philosophy ; that, in this frail and feverish state of being, to be easily pleased is one of the most secure arts of happiness. As an assemblage of the features of Highland scenery, Inverary is, in my judgment, a star of only the second or third magnitude. What principally arrest the attention are the purely English characteristics of the Duke of Argyle's demesne,—limes and sycamores of extraordinary luxuriance ; and beeches at least equal to the finest in Oxfordshire and Berkshire. One of the last mentioned trees, growing in a line with the wall of the cemetery attached to the park, may be particularized for its unusual dimensions. Against the castle itself, compared by one of its many eulogists to "some oriental vision rising in the wilderness," I have to lodge the most heavy complaints. It is an immense square box, with circular compartments, adjusted to its four corners ; furnished at the top of the walls with battlements, and, in their sides, with doors and sash windows with pointed arches. The colour of the whole is what painters usually call a pale lead. And this is the feudal castle of the Highland chieftain ; of the potent Prince of the Campbells ! But, in sooth, it has nothing of the chivalrous character about it ; none of the architecture of the imagination ; no imposing irregularity of form. And then its colour ; not even that of incipient or imitated antiquity ; no lichens, no weather-stains ; and finally, not even a spray of Irish ivy ! It was built by Mylne, the architect of Blackfriar's Bridge, who certainly could not, in the days of Duke Archibald, have constructed an *old*

castle ; but might he not have copied one, or, at any rate, have saved his credit by contriving something like one ?* Duniquaich, so warmly patronised by Gilpin, wears now somewhat of an artificial aspect ; partly, I suppose, from the present state of the plantations. The sides are no longer shaggy and broken ; and the watch-tower on its summit is compelled to partake of the fallen character of the subjacent scenery. You will, I fear, resent my attack on one of your favourite situations. Perhaps I viewed the place in connexion with musings on the altered condition of the noble family who still possess it. The castle is already almost a deserted mansion !

By the kindness of a gentleman whom I met at Inverary, I was conveyed to his residence among the far more impressive scenes of Linnhe Loch. The first ten miles of our route were up a glen, enlivened by the busy waters of the burn or river Aray, and on either side closed in by mountains of considerable altitude ; but their surface was generally uniform and dreary. Near a groupe of huts called Cladich, opened upon us the beauty of Loch Awe ; esteemed by many to be one of the finest lakes in Scotland. It extends thirty miles, with a medial breadth of two ; containing several islands, one of them ornamented with the ruins of Kilchurn Castle. From Cladich we took the road to Port Sonachan, skirting the lake all the way. The retrospective appearances were the most striking. Here, for the first time, I observed an immense deposit of snow on the side of a distant mountain ; while in the fore ground were seen the precipitous extremities of the range connected with Ben Cruachan, washed by the boundary waters of the lake. Near the ferry at Port Sonachan, where we re-

* Gilpin himself calls the appendages to the middle tower "disgusting ;" an epithet of sufficient strength to support the complaints of a traveller in 1819.

* Letters from the Mountains, Vol. I. i. and iii.

mained for some time, I examined a Highland cottage. Nothing needs be added to the accuracy of Dr. Johnson's description of such a habitation: and it may be well, in this place, to observe, once for all, that, as far as I could judge, and with some necessary allowance for the influence of the six-and-forty years elapsed since his Journey to the Hebrides, his remarks are characterised by the purest veracity.—Loch Awe, from its narrowness and rather straight figure, has more of the look of a river than any other loch within the limits of my ramble. On its banks I observed a profusion of the globe flower; and though I am no botanist, I perceived that the country now presented several plants not to be found in the South. We crossed the ferry in the afternoon, and from the landing-place on the opposite side to the inn at Taynuilt, every mile of the road was affluent in Nature's boundless stores—the stores, at least, of Caledonian nature; and I became so far a native of these romantic wilds, as to adopt, for the passing hour, a native's sentiments.

“ Their groves of sweet myrtle let foreign lands reckon,
Where bright beaming summers exalt the perfume;
Far dearer to me is yon glen of green brechan,
With the burn stealing under the long yellow broom.
Though rich is the breeze in their gay sunny valleys,
And cold Caledonia's blast on the wave,”
&c.

Before we reached Taynuilt, we encountered the rather steep descent of a road formed along the side of a rocky hill, entirely clothed with natural wood; a similar elevation being on the left; and beneath us, at a considerable depth, for the greater part of the declivity, a burn loudly struggling against the ruggedness of its channel;—a scene altogether of surpassing beauty! What, then, will be your grief, on hearing that these
Christ. Observ. No. 217.

groves of hazel, ash, and birch, are leased out to an English company, for the purpose of supplying charcoal to an iron foundery at Bunawe? But be comforted. I saw no marks of devastation; for although these are periodically inflicted, Nature recovers her insulted rights, and this *happy valley* wants only its Rasselas and Imlac. I visited the smelting houses at Bunawe, which is not far from the inn where we slept. It is situated on the south side of Lock Etive, near the stream which discharges into it the superfluous waters of Loch Awe. Here is a salmon fishery; and at this point appear the majestic heights of Ben Cruachan. They were coloured this evening by a transparent purpling mist, just as the sun declined; but I lingered in vain, to witness some resemblance to a sun-set on the Apennines, as painted by what has been termed, by competent judges, the faithful pencil of Ann Radcliffe.

Thursday, June 17.—The first object of interest, in this morning's drive, was Connel Ferry. It may be termed the entrance to the scenery of the Lord of the Isles. The luxuriance of the sea-weed streamers attached to its rocks, and waving with the current of the ebbing tide, exceeded any thing of the kind I ever observed. At a certain time, between high and low water, a formidable cataract is formed immediately above the ferry, which is then impassable. From the small inn on the opposite side, where we breakfasted, is an extensive prospect, embracing, among a thousand objects, the ruins of Dunstaffnage Castle, and the mountainous ridges of the Isle of Mull; the whole being terminated by the waves of the Atlantic. From thence along the shores, or rather with occasional glimpses of the bay of Ardmurkenish, we passed by what must be infinitely grateful to the palates of geological gourmands; I mean the masses of plum-pudding rock at Cragenook.

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The name is delightfully appropriate. They were evidently prepared in Nature's mighty kitchen; but whether afterwards steeped, boiled, or baked, the Neptunists and Vulcanists must still continue to debate. We passed also the ruins of Beregonium, one of the loadstars of antiquarianism. A good road, constructed in many places over mosses, brought us to Loch Creran; there the ferry is so wide and circuitous, that our passage had the character of a pleasurable excursion on the lake.—On approaching Appin Kirk, every thing unexpectedly wore the costume of a Scotch Sabbath. It was the fast-day previous to the annual sacrament on the approaching Sunday. On the mode of celebrating the eucharist in this country, I shall offer some observations in the sequel. ***** &c.

Appin House is situated among scenes of diffusive magnificence. Its site is close upon the shore of Linnhe Loch;* an arm of the sea, extending from Fort William to the Sound of Mull, and washing, on either coast, continuous ranges of lofty mountains, consisting generally of naked rock, but diversified by sylvan and pastoral varieties of surface. It contains numerous islands: of these Lismore is the principal. The name signifies a large garden. It is rich and fertile, and about ten miles long: it was once the seat of the Bishop of Argyll, and, at present, is the residence of a Roman Catholic prelate. Within a short distance of the house is the Isle of Shuna; comprising about three hundred acres of excellent pasture. From the higher grounds of this spot the eye commands, in one direction, a lengthened view up the loch, terminated by the summit of Ben Nevis, (the highest mountain in the British islands;) and from the contrary point, a far stretching prospect, bounded by the Western Ocean,

* Does this mean the lake of the fall, in reference to the cataract at Connel Ferry?

and embracing the distant islands of Jura, Ila, and Colonsay. Ben Nevis appeared streaked and dappled with snow. The demesne of Appin House was seen to high advantage; bordered on one side by an immense amphitheatre of natural woods. The building itself, like many other gentlemen's residences in the Highlands, is coated over with white plaster; a circumstance exceedingly hostile to what ought to be the feudal characteristics of a chieftain's mansion. The hostility is, however, necessary, as the unconquerable hardness of the stone underneath this veil, forbids the workmen to chip its fragments into a shape sufficiently regular for the construction of an even wall, and, in consequence, the inequalities are concealed by an unseemly cement. A worse consequence is, that the houses do not look like the produce of the soil: they might quite as well be bought in one of the insipid districts of England, and transported, like our Lady's shrine of Loretto, to these romantic regions. How different are the buildings, particularly the cottages, and farm-houses, in some parts of North Wales! where they appear to be, what they actually are, portions of some neighbouring rock, exhibiting themselves as the natural growth of the country; and in their rich and warm colouring, perfectly harmonizing with the surrounding objects.—Linnhe Loch, was last season resorted to by such astonishing shoals of herrings that, in one instance, where a rude stone-wall, or breakwater, at the mouth of a small harbour, impeded their retreat with the retreating tide, they were left in heaps among the sand and shingles, and were then shoveled up and carted away like loads of gravel.* This redundant population

* Similar stories may probably be told on all coasts visited by herrings. They, in fact, form a living tide, of which, for instance, the Scottish lochs receive only some superfluous billows. In his *Scandinavian Travels*, Dr. Clarke, referring to the natu-

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of the lake allured into its waters a party of whales; seven of which were observed from the windows or walks of Appin House, sporting in the waves below. "I would I had been there to see;" but the fishermen who did see them, by no means admire the treatment which their nets are likely to receive, whenever these giants of the deep pursue their resistless course towards them with all their magnitude and force: they are, nevertheless, easily alarmed, and the fishermen only employ the defensive, and generally efficient warfare of shouting and uproar. The present enterprising owner of this estate has executed various improvements. Among these ought to be mentioned the erection of many comfortable cottages and houses distinguished by *chimneys*. Such is the rapid march of luxury, even among his cotters, that hints have been already thrown out about grates, as the inevitable consequence of chimneys. There are many families in the neighbourhood so tenacious of ancient usages, as to have resisted any innovation upon the central fireplaces and smoke apertures of their ancestors. A conquest over the anti-chimney faction will certainly be slow and uncertain. Second stories to cottages cannot be attempted, till the domestic habits of the inhabitants are considerably improved; and the period of such improvements, as yet, has scarcely dawned. The united parishes of Appin and Lismore cover a district measuring sixty-three miles in length, by ten to sixteen in breadth. The population is only 3407. There is one church on the main land, with two episcopal chapels. A supernumerary minister resides in one division of the pa-

ral history of the herring, states, that in one fishery their numbers, when inclosed by the nets, are laded out of them with large scoops, the nets being contracted for that purpose.

rish, under the name of a Missionary. In Lismore there is a Catholic establishment in the form of an academy, or college, lately superintended by the bishop (Chisholm,) who died not long since, and his obsequies were celebrated by crowds, Latin prayers, and whiskey: the latter, it was said, being administered so liberally, as to produce much sensuality and disorder.

(To be continued.)

To the Editor of the Christian Observer.

I HAVE been much grieved to observe the perversity of intellect with which several of the periodical works of the day have misrepresented the grounds of Carle's trials, and have laboured to beat down a principal barrier which we possess to keep off the inundation of blasphemy which threatened to overwhelm us. That the Monthly Magazine and Monthly Repository would be sincere advocates in this cause, was of course to be expected: it was only labouring in their vocation;* but that the Eclectic Review,

* As a proof that I do not speak too harshly of these works, I might bring forward almost numberless passages. The Monthly Magazine, for instance, at the time in which subscriptions were making for the Society for propagating the Gospel, in compliance with the King's Letter, suffered its pages to be disgraced with such passages as the following.

"How melancholy it is to turn from such a spectacle of philosophic illumination to the ridiculous state of religiosity at home! Our British missionaries are carrying out every where the cast-off rags of Romanism, and teaching doctrines which learning has overthrown and reason has condemned. Some efforts ought to be made to circulate in this country a sounder and more liberal sort of instruction. Juries must exert themselves to terminate the intolerance of our prosecutors of opinions; and parliament ought to declare that those silly doctrines which the law understands by Christianity, are not part and parcel of

professing its high tone of piety and its zeal for the extension of scriptural truth, should have put forth such an article on the subject as appears in its last Number, was more than I had anticipated. I certainly thought, that every good man, of every name, was rejoiced to find that our laws had the power of restraining such abuses of the press, as those which had called forth such general indignation against the high priest of the pseudo "Temple of Reason." But it seems, either that I was mistaken, or that Eclectic Reviewers are not all good men; an alternative, however, which I by no means wish to follow from the remarks which I have felt it my duty to make upon this subject. I can concede much where I cannot prove a criminal intention. The very temperate and truly Christian speech of the Honourable Justice Bailey, in passing sentence on Carlile, appears to me well-calculated to meet most of the false ideas which are taken up by those who object to the interference of the magistrate in affairs of blasphemy. This speech was very imperfectly reported in many of the daily journals; and, I believe, scarcely a shred of it is embodied in the monthly literature of the country. I think, therefore, Mr. Editor, you will do your readers a service by preserving the greater part of it, as being well calculated to vindicate the proceedings against which so much has been unjustly fulminated. I need not, however, add what I believe is quite undeniable, that both the prosecution and the verdict gave very general satisfaction throughout the country at large.

FIDEI DEFENSOR.

the law of the land."—*Monthly Magazine*, for April 1819

This is, literally, only an average specimen: its later Numbers have been more highly seasoned than usual; besides the constant blunder of mistaking pepper for salt. The Monthly Repository, the organ of the Unitarian party, I have not by me, and therefore cannot give a specimen.

Court of King's Bench, Nov. 16, 1819.—Mr. Justice Bailey addressed the prisoner in the following manner:—"Richard Carlile, it is now my duty—my painful duty, I say—to pass upon you the sentence of this Court, for two most heinous offences, of which juries of your country have found you guilty. Those offences are what are known to the laws of this country by the name of *Blasphemy*. That is to say, you are convicted of attacking the purity of that which we believe to be true, and of attempting to undermine that faith upon which all our hopes of happiness here and hereafter are founded. I hope, as you say, that the judgment of this Court will be administered upon you, with that pure temper of Christianity which our religion enjoins. You do not now stand upon the floor of this Court, to receive its judgment for your offence against God; but you stand here to receive judgment for that part of your offence which operates against man. The laws of this country give every man the enjoyment of his own free opinion. They impose upon no man articles of faith. Each is left to himself, to worship or not to worship, or to worship in such way as he may think fit; and so long as each man's opinion is confined within his own breast, the laws have no right to make him answerable for that opinion.

"But the offence for which you are to answer here, is an offence of a different description: it is not that you have disbelieved, but that you have attempted to introduce disbelief into the minds of others; and to introduce disbelief to such an extent, as to destroy the foundation of our future hopes. If, unfortunately for yourself, you have so unsettled the faith of others, as to induce men to commit crimes, which, had they not read your doctrines, they might have been deterred from committing—if, I say, you have subverted those principles of rectitude which are instilled into the consciences of men

by the Deity, by the dissemination of your doctrines—before that tribunal which *we* believe can see the heart and mind of man, you have much to answer for. Your punishment there, is for the administration of your offended Deity; but on earth, it becomes the law of this country to protect the public at large against the mischief which must result from the dissemination of infidelity.

“It is of importance, perhaps, to you, that these works are not works of your own. One of them is a work published some considerable time ago; and the other, I think I may say, for the honour and glory of our own country, is the offspring of another land: it is a work of foreign importation. One of them had undergone discussion before a public tribunal, and the result was, what might be naturally expected—the condemnation and punishment of the individual by whom that publication was disseminated. But you, with a knowledge of that fact, took upon yourself, in defiance of that tribunal, and in opposition to that which you must have known was wrong and contrary to the laws of this country, to republish that blasphemous work. This book does not contain a calm discussion upon this solemn subject—it does not fairly argue upon those evidences of truth on which Christians stand—but ‘it casts them behind the back,’ and it abuses that which we call the great foundation on which our faith is fixed. You traduce that which possibly you may not believe, and you defame that which possibly you may not have calmness to consider. In courts of justice, all communications between man and man there, are on certain principles which we look upon as principles of morality. Then let any man, in justice, look at the purity of those holy principles which you have presumed to attack. Let any man look at the purity of the contents of that book upon

which your assault has been made. Let any man examine the holy rectitude of the precepts which it inculcates, and his nature will not permit him to dispute the sanctity of what he examines. ‘Thou shalt love thy neighbour as thyself,’ is one of the admirable precepts of this holy religion. ‘Thou shalt do to others, as you would wish they should do unto you,’ is another noble precept of the same religion; and if you ask forgiveness of Heaven for sins upon earth, no man can expect it in his conscience, unless he forgive others to the extent to which he asks to be forgiven. No man, as far as I can contemplate, can look upon a page of the holy Bible in any part of it, without finding therein rules of conduct, which will benefit himself and benefit mankind. Another precept in the same holy book, is to wish ‘peace upon earth and goodwill towards man:’ and can the imagination of human beings contemplate any thing more charitable, or any thing more magnanimous? The same book inculcates the doctrine of future rewards as we shall deserve them, and future punishments as we shall draw them on our heads; and, thank Heaven, that principle is the solemn tie which is made the sanction and foundation of all our moral establishments within this realm.—The King upon his throne is bound by the solemn obligation of an oath; and he swears that he hopes the Almighty may so help him in the life hereafter, according as he shall abide by the principles of rectitude and justice upon his throne. What is the sanction under which the proceedings of our courts of justice are carried on? The solemn obligation of an oath. You have had the benefit of that oath, at the time of your very patient trial. You have had, perhaps, patience exerted upon your trial beyond that which has ever been exerted for the benefit of any other man,

and perhaps beyond what was ever exerted in any court of justice. You have been heard, to an extent which some, perhaps, may blame; but you have been heard to the utmost extent you have wished, before every branch of the tribunal to which you have been brought, and you have been only checked when the rules of decency and decorum were outraged. Going to the tribunals of our country, let me ask, under what sanction is property protected; or by what means, by what human means, are crimes to be prevented, or are crimes to be punished? Why, the constitution of the realm has established, that these objects are alone to be accomplished by juries being put on their oaths, to declare that, according to their hopes of reward or punishment hereafter, they will give their verdicts founded in truth and justice, according to their consciences. Through the medium of oaths administered to witnesses, the truth is to be elicited from them. This is the case now: it has been the case for centuries; and I trust it will continue to be the case as long as this world shall last. If then an attack is to be made upon those bonds and rules which embrace together all our moral and social institutions in life, what can be expected as the consequences here and hereafter? When an attack is made upon these institutions, and upon the religion on which they are founded, you tell us that you do not believe in the truth of that foundation upon which we are acting, and that, according to the laws of this country, you are warranted in disseminating your opinions, and in propagating your infidelity. The laws sanction no such conduct. The laws warrant no such course; but you are endeavouring to remove those obligations of truth and justice on which our law is founded.

"You have stated, that it is for intentions that man ought alone to be punished. It is part of the religion which we profess to believe, 'That

God trieth the heart of man;' but to appearances and actions can we alone look when we try him by our moral institutions upon earth.—Courts of justice are to act here according as they can judge from the acts and conduct of men. They are to consider things as criminal or not, according as they produce mischievous effects in others. Our religion teaches us forgiveness of injuries, and teaches us also to hope for forgiveness hereafter. If any sense of the immorality and enormity of your crime pervades your mind, I trust forgiveness may be granted, and pardon may be extended where we can alone expect to receive it. But still, if you have the power of reflection left, think, in the moment that you ask forgiveness from your Maker, to what extent you may have injured others—to what extent you may have injured society. You have stated that this is not the place for the discussion of the truths of Christianity; and in that respect I shall follow your example, and I shall forbear entering into any discussion of that kind. I entertain, from the examination of the holy Scriptures, a lively hope of a salvation hereafter; and I am, I trust, well grounded in that belief. I have examined the doctrines promulgated in the holy Bible, and by my Redeemer; and I hope and trust from my soul, that the result of my examination will be beneficial to myself here and hereafter. I will take care it shall not be prejudicial at least to others; but I must state, that the result of my examination has been, that I am confirmed in my faith of the Redeemer, and that I am a firm believer of that holy and charitable religion which this country professes.*

"You have stated that no man can

* Here a silent awe of sacred reverence seemed to pervade the whole Court, and the slightest noise might have echoed through the solemn silence which existed, during this part of his lordship's address to the prisoner.

tell what your intention is, in this publication; to which I accede: but the object of punishment is, not only to reform the individual criminal, if that can be accomplished, but to prevent the commission of the same crime in others, and to deter other persons from pursuing the same illegal course. From the affidavits that have been filed in this case we have reason to believe, that considerable profit has been the result of your traffic in these publications. There has been an insinuation to-day, that the profit has not been so extensive to yourself as was imagined by the Attorney-General. But let us look to your own acknowledgment of the sale of one of the works, no less than 3,000 copies of which have been sold within an inconsiderable period; some at the retail price of half-a-guinea, and others, probably, at the trade price, very considerably under that amount: but it is the bounden duty of this Court to take care, that traffic of this kind shall not be ultimately profitable to any individual; and if a man should act in this way, from sordid motives, or from hope of gain, the laws of the country will at least attempt to disappoint him in that respect. In considering the whole of your case, Richard Carlile, most anxiously, it is determined that the punishment which it is our duty to inflict should not fall heavier upon you than we think absolutely necessary for the purpose of preventing the people at large of this kingdom from being affected, or led to believe that your crime is a light one. We are bound conscientiously, in looking at the wickedness of this work, to contemplate the welfare of the people at large. Many persons into whose hands it may unhappily fall, have not

time for examination or investigation into the question; and they lay hold of a dangerous work, the doctrines of which they have not an opportunity of comparing and examining with religious truths. I have one more observation to add, and I have then done. It is this—The work you have published is not a fair, reasonable, open, and temperate discussion of the religion of this country; but it is a tissue of doctrines submitted to the public mind without any qualification or examination whatever. If at the time the publication was committed to those who might become purchasers, you had recommended publications on the other side the question, your conduct might in some degree be palliated. If you had referred to the eloquent speech of Mr. Erskine in Williams's case; if you had referred to the learned publication of the Bishop of Llandaff; or if, indeed, you had referred to the works of laymen, Mr. Addison, Mr. Soame Jennings, or my Lord Lyttleton upon the Conversion of St. Paul; then indeed, with a selection of works contrary to the doctrines which you put forth, you might claim the merit of merely promulgating a fair discussion upon the subject, to the public; but you have pursued no such course. You have made an attack upon the faith of your country, and upon that holy religion upon which our consciousness of rectitude here, and upon which our expectations of rewards or punishments hereafter, are founded."

Mr. Justice Bailey then proceeded to pronounce the sentence of the Court; namely, a fine of 1000*l.* and two year's imprisonment, for the first offence; and for the second 500*l.* and one year's imprisonment, with security for good behaviour for life.

REVIEW OF NEW PUBLICATIONS.

Original Sin, Free Will, Grace, Regeneration, Justification, Faith, Good Works, and Universal Redemption, as maintained in certain Declarations of our Reformers, which are the Ground-work of the Articles of our Established Church upon these Subjects: with an important Account of the Subscription to the Articles in 1604; and a historical and critical Introduction to the Whole. By the Rev. H. I. TODD, M.A. F.S.A. Chaplain in Ordinary to his Majesty, and Keeper of the Archbishop of Canterbury's Records. London: Rivingtons. 1818. pp. lxii. and 244.

Authentic Documents relative to the Predestinarian Controversy, which took place among those who were imprisoned for their Adherence to the Doctrines of the Reformation by Queen Mary: containing A Treatise on Predestination, &c. by J. Bradford; Cause of Contention, by John Trewe, the unworthy marked Servant of the Lord. Published from a MS. in the Bodleian Library, with an Introduction. By R. LAURENCE, LL.D. Canon of Christ Church, Regius Professor of Hebrew, &c. Oxford: Parker. 1819. pp. xliii. and 70.

Our closing Number for last year contained a reference to what we were happy to designate as a long neglected controversy, by giving some account of the history of the Synod of Dort, translated from the Latin by the Rev. Thomas Scott, the well known and respected champion of the moderate Calvinistic hypothesis. We shall now perform an act of fairness, and, we trust, in the same spirit of candour and impartiality as before, by presenting to our readers the substance of the publications at the head of the present article, sent

forth by persons not less known, at least the latter, as advocating the anti-Calvinistic hypothesis. Perfectly aware of the proper use which may be made of either hypothesis, as well as the lamentable consequences that have attended on the abuse of both, we desire to be particularly understood as wishing to press neither on our readers as an abstract question in contradistinction from the other. Our own invaluable Church-formularies, Articles, Liturgy, and Homilies, are, of all human standards, that to which we most gladly refer both ourselves and others for every thing Scriptural, both in faith and practice. With these we are fully satisfied; and if we should, in the course of our present examination and details, be led to any pointed animadversion on the conduct of the works before us, we shall hope these animadversions will be found only to apply to such parts and points as would raise a question even amongst the most zealous orthodox defenders of their own side. Could we receive only those grand fundamentals of faith and practice, on which, as Christians and Churchmen, we ought to be all agreed; were we not called upon from time to time to investigate the very articles of a standing or falling church, of which we most fully believe that of justification by faith only to be one;—did we not see controversies which slept, awake in all their pristine life and vigour, just at the moment we had hoped that the subject was exhausted, and the question settled to the mutual satisfaction of all parties;—did we not see, in short, that even Christians will often be controversialists; that is, men will be men;—we should be most happy to decline the most ungracious part of our public duties. We should rejoice to shrink from that of which we see little profit and no

end : and, at all events, we should on lesser points maintain a peaceful silence ; and, least of all, at a time when the very ground under our feet is shaken, would we catechize words and syllables of uncertain construction, or dogmatize on particular passages in the sacred word ; involving doctrines, which, viewed with humility on either side, and received as the declaration of God, have made men honest in life and happy in death. At the same time it behooves us not to be unmindful of what is passing around us on any side. Subjects which we once thought worthy of full and ample discussion, cannot change their nature with time or circumstances. If men think them still far from exhausted, we must listen, as careful observers, to *fresh* suggestions : and more especially *new* matter (a *real* novelty in these days) cannot pass without that respectful notice which it ever obtains from the sober and enlightened inquirer after invaluable truth. In fine, we would not shew ourselves backward to act upon the principle averred by Mr. Todd himself, doubtless for the instruction of all vigilant friends to religion at the present moment.

“ At a time when hostility against the natural faith is waged, not only by open enemies, but also by PRETENDED FRIENDS ; and when attempts to impose FALSE SENSES upon the public declarations of that faith, in order to countenance and propagate error, continue to be made ; any method, however humble, which may tend to weaken this hostility, and to expose these attempts, cannot, if conducted with truth, but be of use.” pp. lxi. lxii.

The object of Mr. Todd's publication may, in a few words, be stated to be that of ascertaining the sense in which Archbishop Cranmer, the great English Reformer, used the term, or its equivalent, justification by faith, when he penned, as it is asserted he did, the Homilies involving

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ing that doctrine ; or more generally, how the said doctrine was accepted by our Reformers at large, previously to the drawing up of the Thirty-nine Articles. The object of Doctor Laurence may, with equal correctness, be stated to be that of ascertaining the views of some of our early Protestant Reformers, particularly during their celebrated controversies in prison, under the short but bloody reign of the Popish Queen Mary, on the subject of Predestination.

Upon subjects like these, losing nothing of their interest from the obscurity in which they are involved through intervening ages, the publication of original documents must always be a most acceptable service ; though of course any reasoning founded upon such documents will demand the most rigid examination. The correspondence of both the publications before us, in point of reasoning and design, will appear with sufficient clearness from the circumstance of Mr. Todd having, in *his* preliminary introduction, drawn largely from the pages of Dr. Laurence himself, in his eminent Bampton Lectures for 1804. And, perhaps, we must also give Dr. Laurence's *documents* the palm in point of originality : his smaller publication embracing a full account of a very curious MS. in the Bodleian, discovered by himself, previous to his lectures above mentioned ; in the appendix to which he gave a short account of it, with some extracts. This manuscript purports to contain “ the principal documents upon the subject of the disputes in prison on predestination, as above stated on both sides ;” and we shall, for the satisfaction of our readers, copy the detail given by Dr. Laurence of its contents, in pp. iii. iv. v. vi. vii. viii. in which it will be seen that the two documents which he has printed are of the most material importance, as a fair exhibition of the arguments on each side.

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" 'A Treatise on Predestination, with an Answer to certain Enormities, calumniously gathered to slander God's Truth. By John Bradford.' p. 49. This treatise, which is dated A. D. 1554, evidently contains two distinct parts; the first part treating generally of predestination from p. 49 to p. 55, the second answering some specific objections to that doctrine, circulated under the title of 'Enormities proceeding of the Opinion, that Predestination, Calling, and Election is absolute in us, as it is in God.' As this was evidently the most important tract upon the Predestinarian side of the recorded dispute, I have published the whole of it. I should nevertheless remark, that the first part of it has already been twice printed, but not under the same title; first by Miles Coverdale, in 'The Letters of the Martyrs,' under the form of 'A letter written to a dear friend of his, wherein he entreateth as briefly, so most perfectly, godly, soundly, and pithily of God's holy election, free grace, and mercy in Jesus Christ;' and secondly, in a small volume entitled 'Holy Meditations of John Bradford, Martyr,' printed in 1562, where it is thus described: 'A short and pithy defence of the doctrine of the holy Election, and Predestination of God, gathered out of first chapter of St. Paul's Epistle to the Ephesians.'

"The second part, however, is by far the most important, and has not in any shape been hitherto laid before the public."

"The eighth is thus inscribed; 'John Trewe, the unworthy marked servant of the Lord, being in bands for the testimony of Jesu, signifieth the cause of the Contention in the King's Bench, as concerning sects in Religion, the 30th of January, Anno Dom. 1555.' p. 116. This, which is the most complete document upon the Anti-Predestinarian side of the question, which was certainly never before printed, and which likewise contains a narrative of the whole proceeding, is the latter tract in the present publication."

"I thought it only necessary to publish Bradford's 'Treatise of Predestination,' and Trewe's narrative of 'the Cause of the Contention in the King's Bench.' These seem to comprehend a very sufficient detail of the arguments, proceedings, and complaints upon both sides." pp. iv.—viii.

Of those that are printed, Dr. Lau-

rence properly observes, the first is chiefly *curious* for its *second* part, which, he tells us, was never before in print. The first part is not unknown: and we can testify to its having been *more than twice printed already*; having before us at this moment a *third* publication of it, in the same holy meditations, we presume, mentioned by Dr. Laurence, 'lately corrected after an ancient copie' printed in London, 1614. In this we have also a *second part*, but not the same with the one given by Dr. Laurence, from the Bodleian MS., but entitled "Another Treatise of Election and Free-will, by John Bradford." Whether this existed in Dr. Laurence's printed editions, or in the MS. itself, we have not the means of ascertaining.*

* As Dr. Laurence has not given us this other treatise, we shall mention a passage or two which may not be without interest, and may illustrate some points on which we may touch hereafter.

1. It holds "the *Stoics*' opinion to be condemned, as censuring fatal necessity; for that it tyeth and bindeth God to the second causes, and maketh Him, which is a most free agent, bound and tyed, so that he cannot work, but as the second cause moveth him." 2. That to say "all things are done by co-action or compulsion, is false, and out of God's providence and predestination cannot be gathered. Necessity is one thing; constraint is another. God is good of necessity; but who now will say that he is so by co-action? The devil is naught of necessity, but not by co-action. Good men do well of necessity, but not of compulsion. So of wicked men. A thing that is done willingly, is not done by constraint." Every thing, in short, is to be "construed according to the will of the doer:" and that "will to good" is said to be received of God only, "to declare that perfect wisdom, justice, and holiness, is not nor cannot be in any creature that is not God also." Hence, 3. "Afore we be justified and regenerated of God, we are altogether dead to God and to all goodness in his sight, and therefore we are altogether patients till God have wrought this his only work, justification and regeneration. By the Spirit of sanctification, which

The second part given by Dr. Laurence affords a specimen of much of that heat and dogmatism of argument which we often find in those who fancy their neighbours will not see things as plainly as they think they see them with their own eyes; whilst it replies to certain enormities alleged against the doctrine of election and predestination, by a nameless but "calumnious calumniator." This being dated 1554, cannot be an express reply to the following tract entitled "Trewe's Narrative," bearing date 1555; the contents of which, however, give us a number of these enormities, to the amount of twenty-three, recapitulated from some for-

we receive in regeneration as the seed of God, we are quickened to labour with the Lord, and to be more justified; that is, by faith and the fruit of faith, to ourselves and others to declare the same, and so to increase from virtue to virtue, having always need to have our feet washed, although we be clean notwithstanding." 4. "A man regenerate, which we ought to believe of ourselves; I mean, that we are so by our baptism, the sacrament thereof requiring no less faith; a man, I say, regenerate—that is, born of God—hath the Spirit of God; and can by the Spirit of God in him, stir up in himself the gifts and graces of God, to glorify God accordingly." (See *Treatise of Election and Free-will*, as above.)

Our readers will doubtless agree with us, that the above extracts, containing the ordinary reasoning of moderate Calvinism, are very remarkably closed with an observation on baptism, which sufficiently proves the cordial acquiescence of Calvinists in those days in the expressions and doctrines of our church. Whence, therefore, the alleged quarrel between Calvinism and regeneration in baptism rightly received, in modern times, has arisen, we are at a loss to determine, except it be in the brains of a few precipitate and uninstructed controversialists. We consider the above extract, as a *conclusive demonstration* to those, who, like Dr Laurence, appeal to antiquity, that Calvinists may be as good churchmen upon the subject of baptism, and have as few scruples upon the expressions of our Liturgy on that head, as any other member of the Established Church.

mer declarations of that party, and concluded by calling the predestination of the opponent, so encumbered with enormities, "*this foul error of the Manichees sect, that containeth all these detestable enormities and odious things against God, and hurtful to man.*" The narrative further states the cause of the dissensions which took place between the two imprisoned parties; namely, the difficulty, nay impossibility, found by the Anti-predestinarians of conciliating the charitable regards of the Predestinarians. These last, the Predestinarians, the narrator, moreover, charges, amongst other delinquencies, with the practice of gaming and other plays and pastimes, such as bowls, dice, and cards, which were properly deemed unfit for such evil days, and a loss of time better spent in watching, mourning, and prayer: but which the Predestinarians held to be "*clean to Christians,*" being "*cleansed by the word, and not sin nor offence to all men.*" How far "Mr. John Bradford, holy Martyr," is intended to be implicated in this unholy charge of dissipation and gambling during the solemn interval of suspense between his apprehension and martyrdom, we know not; but that Dr Laurence was not disposed to shew his character much favour, we may guess from an insinuation of a very ungracious nature, to say no more of it, contained in the following passage, on Bradford's sending a golden token, together with his book on Predestination, for Ridley's sanction. "Bradford seems here to have sent him by Bernhere a piece of gold. Did that zealous controversialist think, that a present was likely to render him, whom he was addressing, more disposed to favour his request?" (Introduction, p. xxix.)

Whatever may be intended here to insinuate with respect either to bribery or card-playing, on the part of the old Predestinarians, particular-

ly the more moderate, of whom Bradford is admitted to be one; it certainly cannot be alleged that modern Calvinists are particularly addicted to such practices. And were we to search for *bowls, cards, and dice*, we should certainly at present go to other houses than those of most of those gentlemen, either of the present or the past generation, who are found in their discourses and publications maintaining the side of the moderate Calvinistic hypothesis.

But we shall not enter further at present into the contents of Dr. Laurence's publication, with the introduction annexed, which will come better in chronological order, after the work of Mr. Todd, to which we shall now revert, and which treats of the subject, to us far more interesting, of justification. It commences its inquiries on this subject from the earliest period of our English Reformation, tracing it downwards to the final settlement of our Articles in 1562. The several authorized documents previous to this event, are successively brought forward by Mr. Todd; and their suffrages are considered with respect to the generally received view of the doctrine of justification by faith. The whole is concluded by a particular and very important account of the memorable subscription (to the Articles) which was made in 1604, when James the First ascended the throne.

In commencing our more particular consideration of Mr. Todd's documents, in chronological order, we must take the liberty of referring our readers to some former volumes of our own work; the fourth and fifth especially; in which, in certain Sketches of the Reformation, a pretty full account was given of the principal part of Mr. Todd's information. The first subject we there commenced with (see Vol. IV. p. 261.) was the primary instrument of the national reformation, the Ten Articles of Religion of King Henry

the Eighth, in 1536. From these we extracted, as given in Fuller's History, the decisions made, amongst other things, in favour of the sacrament of penance, and of the altar, (which embraces the "very substantial, real, self-same body of Christ which hung upon the cross;") and directions for the use of images, honouring of saints, praying to them, using rites and ceremonies, "exorcisms and benedictions;" and, finally, praying for souls in purgatory.—These same Articles appeared again with slight variations, the next year, 1537, in *The Institution of a Christian Man*. (See our fourth volume, pp. 197—263.) These two instruments Mr. Todd "collates:" he speaks of the latter as "the bishop's book," and considers it as "a fatal blow to the enemies of the Reformation." This it unquestionably was, as renouncing the popish authority, and laying down a new ground for church union; and it may doubtless be considered as an initial step towards further light. From this "Institution" Mr. Todd extracts the views on baptism and justification. On baptism he states a material improvement to have been made in subsequent days, when in making use of the following passage in "the Institution," the portentous words in italics were omitted. "Inasmuch as infants and children dying in their infancy shall undoubtedly be saved thereby, *and else not.*" But on justification he does not state any further improvement made in our present formularies, from the following statement in the Institution.

"Item, that sinners attain this justification," (i. e. remission of sins, and our acceptance and reconciliation into the grace and favour of God, our perfect renovation in Christ,) "by *contrition, and faith joined with charity*, after such sort and manner as we before mentioned and declared. Not as though our contrition or faith, or any works proceeding thereof, can worthily merit or deserve

to attain the said justification. For the only mercy and grace of the Father, promised freely unto us for his Son's sake, Jesus Christ, and the merits of his blood and passion, be the only sufficient and worthy causes thereof. And yet that notwithstanding, to the attaining of the same justification, God requireth to be in us not only inward contrition, perfect faith and charity, certain hope and confidence, with all other spiritual graces and motions, which, as we said before, must necessarily *concur** in remission of our sins; that is to say, our justification; but *also* he requireth and commandeth us, that, *after we be justified*, we must also have good works of charity and obedience towards God, in the observing and fulfilling outwardly of his laws and commandments." Todd, p. 8.

In 1540, as we stated, on the authority of Burnet (Vol. IV. p. 325,) the partial publication of the Necessary Erudition of any Christian Man took place, attributed by Strype mainly to Cranmer, but, according to history, in conjunction with other persons of very different sentiments. Indeed, it will evidently be seen to contain many things at variance with the subsequent opinions of that great Reformer. We now find from Mr. Todd, what there was much reason to suspect, that Burnet was not correct in giving this work so early a date; and that it is no more or less, than the work bearing the same title, which confessedly appeared, and was printed and publicly adopted in 1543. This Mr. Todd argues with much ingenuity, and shews its distinction likewise from the original "Institution" of 1537, with which it has been

* This concurrence of charity with faith in justification, does not, as far as we observe, occur in the preceding articles of 1536; but only a concurrence of confession, with a following of works of penance and obedience. Indeed, though both a similar confession and penance are enjoined in the ten articles, we should, in a statement of justification, prefer theirs to this in the Institution; which is not the only instance in which, as Collier says, we shall have to note our worthy divines of that age "reforming backwards."

also confounded, particularly by the able Dr. Nichols. A real publication, however, took place in 1540, in Latin, entitled, "*Quidam Doctrinæ Christianæ Articuli pro Ecclesia Anglicanâ*," with notes of the King in the margin. From this, Mr. Todd makes a short extract, containing much more correct and sound doctrine, according to our own Homilies, as the reader will guess from the following passage.

"Est enim vera et Christiana Fides de quâ hic loquimur, non sola notitia articulorum fidei, et credulitas doctrinæ Christianæ, dumtaxat historica, sed una cum illa notitiâ, et credulitate, firma fiducia misericordiæ Dei promissæ propter Christum, quâ videlicet certò persuademus ac statuimus eum etiam nobis misericordem et propitium. Et hæc Fides verè justificat, verè est salutifera, non ficta, mortua, et hypocritica; sed necessariò habet spem et charitatem sibi individue conjunctas; ac etiam studium benè vivendi; et venè operatur pro loco et occasione.

"Nam bona opera ad salutem sunt necessaria: non quòd de impio justum faciunt, nec quòd sunt pretium pro peccatis, aut causa Justificationis; sed quia necessum est, ut qui jam fide Justificatus est, et reconciliatus Deo per Christum, voluntatem Dei facere studeat." p. 12.

Why Mr. Todd has not mentioned a third document which appeared at this time, one of the greatest notoriety and most fatal operation on the then interests of Protestantism, and entitled by Fuller, "*the Six Bloody Articles*," we know not. Certain it is, that these were carried with a very high hand through Parliament, *in spite of the most strenuous opposition by good Archbishop Cranmer*; and asserted the doctrine of transubstantiation in its highest pitch; took away the cup from the laity, wives from the clergy, &c. &c. About this time also, the Archbishop's great friend and coadjutor in reformation, Lord Cromwell, fell a victim to court intrigue. Nor had it been long since the Archbishop himself had been

drawn in, doubtless sorely against his will, and principally by the popish Gardner, to take an active part in the infamous burning of Lambert, upon an alleged sacramentary heresy. All these things prove that Cranmer's authority was so low at this time, as not to have been able to carry things *his own way*, or as far as he wished. Consequently we are prepared for some diversity between his public acts and his private sentiments, even supposing the latter to have been fully matured at this time, which does not wholly appear.

Under these circumstances, we arrive at 1543, when the true, real, full, and authentic "Necessary Erudition of any Christian Man," made its appearance.

"We are thus brought," says Mr. Todd, "to the third article of the present work, the 'Necessary Erudition;' from which the entire declarations of faith, free-will, justification, and good works, are copied. This book, it has been already observed, is the Institution enlarged; having passed a revision of the commissioners, appointed in 1540 to examine religious matters; having been corrected by the king's own hand; having been again transmitted to the review of Cranmer, and by him referred to the convocation of 1543, where it was received with approbation" pp. vii, viii.

Further on, he states, that this work, by "the simplicity and elegance of the language, as well as the doctrine, discovers in many parts the hand and heart of Cranmer." And though, on the authority of Strype, its production is represented as a triumph over the Archbishop's enemies, being principally of his own composing; yet Mr. Todd briefly but significantly hints, that in the previous discussions of the commissioners, "contrariety of opinion there was, as might be expected; and some opposition to the firmness of Cranmer." Contrariety of opinion and opposition to Cranmer indeed there

was, when Collier, the historian, himself, from whose authority on these opinions Mr. Todd, we believe, will not appeal, compares this very book, the Necessary Erudition in 1543, with "the Institution" before-mentioned in 1537, for the very purpose of shewing *how far back it had receded in every point where they at all differed*; and uses the following very strong expressions in reference to the share borne in it by Cranmer himself. "Under the sacrament of the altar, the Erudition speaks plainly for transubstantiation, which the Institution doth not. But now we are to observe, the *Six Articles* were enacted: and farther, that Cranmer and his party, who opposed the Six Articles, were over-ruled in the composition of this Necessary Erudition. The Erudition insists on the sufficiency of receiving under one kind, of which there is not a word in the Institution. Under the head of Orders, the Erudition makes orders one of the *seven sacraments, &c. &c.*" (Vol. II. p. 190.) How far Cranmer was pleased with this re-appointment of the seven sacraments, to which, however, he felt compelled to assent, in giving his sanction to the Necessary Erudition, will appear from the document referred to by Mr. Todd, in Burnet; in which, in answer to the question, "How many sacraments there be by the Scriptures," he replies, "The Scripture sheweth not how many sacraments there be; but 'Incarnatio Christi et Matrimonium,' are in Scripture called, *Mysteria*," and therefore we may call them by the Scripture, 'Sacramenta.' But one Sacramentum the Scripture maketh mention of, which is hard to be revealed fully, AS WOULD TO GOD IT WERE, and that is *Mysterium Iniquitatis*, or *Mysterium Meretricis magnæ et bestię*." In further Answers, the Archbishop wholly renounces the seven sacraments as

against all Scripture and antiquity : and on penance, more particularly, his words are remarkable : " it is not spoken of as three parts, contrition, confession, satisfaction ; but a pure conversion of a sinner in heart and mind to God, making no mention of private confession* of all deadly sins to a priest, nor of ecclesiastical satisfaction to be enjoined by him."

From the "Necessary Erudition of a Christian Man," however, (ed. 1543,) whoever may be considered as having had the principal hand in it, Mr. Todd transcribes the entire Articles on Faith, Free-will, Justification, and Good Works ; from which we shall give some consecutive extracts, to enable our readers to form their own judgments on the subject.

1. On Faith.

"Although faith be diversly taken in Scripture, it shall be sufficient to entreat here of two kinds or acceptions of the same. Faith, in the first acception, is considered as it is a several gift of God by itself distinct from hope and charity ; and, so taken, it signifieth a persuasion and belief wrought by God in man's heart, whereby he assenteth, granteth, and taketh for true, not only that God is, (which knowledge is taught and declared by the marvellous

works of the creation of the world, as saith St. Paul in the Epistle to the Romans,) but also that all the words and sayings of God, which he revealed and opened in the Scripture, be of most certain truth and infallible verity. And further, also, that all those things, which were taught by the Apostles, and have been by a whole universal consent of the church of Christ, ever since that time, taught continually and taken always for true, ought to be received, accepted, and kept, as a perfect doctrine apostolic. And this is the first acception of faith, which man hath of God ; wherein man leaneth not to his own natural knowledge, which is by reason, but leaneth to the knowledge attained by faith ; without the which faith, we be ignorant and blind, and cannot understand ; according as the prophet Isaiah saith, ' Nisi credideritis, non intelligetis : Unless ye believe, ye shall not understand.' And this faith is the beginning, entry, and introduction, unto all Christian religion and godliness. For, as St. Paul saith, ' He that cometh to God must believe that He is, and that He is a rewarder unto them which seek to please him.' And this faith, although it be the necessary beginning of all righteousness, yet, if it proceed not further to hope and charity, it is called in Scripture a dead faith ; because it is void and destitute of the life and efficacy of charity.

"Faith, in the second acception, is considered as it hath hope and charity annexed and joined unto it. And faith, so taken, signifieth not only the belief and persuasion before-mentioned in the first acception, but also a sure confidence and hope to attain whatsoever God hath promised for Christ's sake, and a hearty love to God, and obedience to his commandments. And this faith is a lively faith, and worketh in man a ready submission of his will to God's will. And this is the effectual faith that worketh by charity, which St. Paul unto the Galatians affirmeth to be of value and strength in Christ Jesu."* pp. 13—15.

* Confession was strongly insisted on (as we have seen in part) in the Ten Articles collated by Mr. Todd, with "the Institution," as a *part of penance* : from which it must be concluded, either that Cranmer had no decided influence in framing them, and therefore that they form no criterion of his opinions ; or that his opinions altered most materially before he gave the above Answers to Queries. In either case, the dilemma is most unfavourable to Mr. Todd's hypothesis. In the Necessary Erudition, it is true, as given by Collier, the sacrament of Penance is not made to consist in confession ; but then it is a *sacrament*, and talks much of "a course of discipline and mortification, in order to make some advances towards justification." In short, the passage seems to us a mixed medley, full of sound, but signifying little ; very unlike Cranmer's manly and Gospel simplicity above quoted.

* Our readers here will take notice, that the first kind of faith is described as wrought by God in man's heart, and to be the beginning, entry, and introduction unto all Christian religion and godliness. Yet possibly a *dead* faith (though the beginning of all godliness !) if void of the life of charity. How consonant this with our own Homilies, will be seen hereafter.

Again :

"Men may not think that we be justified by faith as it is a several virtue separated from hope and charity, fear of God and repentance ; but by it is meant faith neither only ne alone, but with the aforesaid virtues coupled together, containing, as it is aforesaid, the obedience to the whole doctrine and religion of Christ." p. 17.

2. On Free-will.

"The commandments and threatenings of Almighty God in Scripture, whereby man is called upon, and put in remembrance, what God would have him to do, most evidently do express and declare, that man hath free-will also now after the fall of our first father Adam ; as plainly appeareth in these places following. 'Be not overcome of evil. Neglect not the grace that is in thee. Love not the world, &c. If thou wilt enter into life, keep the commandments.' Which, undoubtedly, should be said in vain, unless there were some faculty or power left in man, whereby he may, by the help and grace of God, (if he will receive it when it is offered unto him,) understand his commandments, and freely consent and obey unto them. Which thing, of the Catholic fathers, is called free-will ; which, if we will describe, we may call it conveniently in all men, 'A certain power of the will joined with reason, whereby a reasonable creature, without constraint in things of reason, discerneth and willeth good and evil ; but it willeth not that good which is acceptable to God, except it be holpen with grace ; but that which is ill, it willeth of itself.' And therefore other men defined free-will in this wise : 'Free-will is a power of reason and will, by which good is chosen by the assistance of grace, or evil is chosen without the assistance of the same.' pp. 20, 21.

Afterwards we are told, that the freedom of the will has been so wounded and corrupted by the fall, and men so blinded and weakened, that "they cannot eschew evil except they be illumined and *made free* by a supernatural help and working of the Holy Ghost ; which, though the goodness of God offereth to all men, yet *they* only enjoy it, which, by their

free-will, do *accept* and *embrace* the same." p. 22.

But, on the contrary, in p. 25, we find, "It is surely of the grace of God *only* that *first* we be inspired and moved to any good thing ; but, to resist temptations, and to *persist* in goodness and go forward, it is both of the grace of God and of our free-will and endeavour."*

3. On justification.

"For a further declaration how, and by what means, we be made partakers of this benefit of justification, it is to be noted, that this word justification, as it is taken in Scripture, signifieth the making of us righteous afore God, where before we were unrighteous ; as when by his grace we convert unto him, and be reconciled into his favour ; and of the children of ire and damnation we be made the children of God, and inheritors of everlasting life ; that by his grace we may walk so in his ways, that finally we may be reputed and taken† as just and

* The manifest contradictions in the above statement need not be pointed out. We have free-will, yet need be *made free*. *Free-will is blinded*, &c. Of grace are we *first* inspired to *every* good thing : yet free-will must *first* accept and embrace the same : grace must begin all ; free-will must *continue* when *set* free, and in a freedom *not* its own originally, to do good. The subject is confessedly most abstruse : but why should we be puzzled by these confused and obsolete definitions of it ; when we have our own noble and invaluable disclaimer altogether of free-will in the Tenth Article ? "The condition of man, after the fall, is such that he *cannot* turn and prepare himself, &c." Yet Mr. Todd calls the above "Necessary Erudition" "a fine description of free-will."

† The ambiguous use of the words *making* and *taken*, in the above paragraph, clearly prove to our minds an obscurity in the notion of the writer, whoever he might have been, as to the true nature of justification ; which, according to the Papists, is a *making* righteous, holy, &c. ; but, according to the genuine Protestant doctrine, is a *taking for* righteous. "We are *accounted* righteous." The latter is simply the judicial act of God performed at *once*, acquitting the sinner ; the former, a gradual influ-

righteous in the day of judgment, and so receive the everlasting possession of the kingdom of heaven. And albeit God is the principal cause, and chief worker, of this justification in us, without whose grace man can do no good thing, but following his free-will in the state of a sinner, increaseth his own injustice and multiplieth his sin; yet so it pleaseth the high wisdom of God, that man prevented by his grace (which, being offered, man may, if he will, refuse or receive,) shall be also a worker by his free consent, and obedience to the same, in the attaining of his own justification; and, by God's grace and help, shall walk in such works, as be requisite to his justification: and, so continuing, come to the perfect end thereof by such means and ways as God hath ordained." pp. 29, 30.

Again, after speaking of baptism as our first justification, and admission to the conflict against the world, the flesh, and the devil, it continues:

"Of the which enemies, if it chance us, after our baptism, to be overthrown and cast into mortal sin, then is there no remedy but, for the recovery of our former estate of justification which we have lost, to arise by penance; wherein proceeding in sorrow and much lamentation for our sins, with fasting, alms, prayer, and doing all such things, at the least, in true purpose and will, as God requireth of us, we must have a sure trust and confidence in the mercy of God, that for his Son our Saviour Christ's sake he will yet forgive us our sins, and receive us into his favour again." p. 32.

Again:

"Wherefore it is necessary for the keeping and holding of this justification, once conferred and given in baptism, or recovered again by penance, through the mercy of our Saviour Christ; and also for increasing of the same justification, and final consummation thereof, to take good heed, and to watch, that we be not deceived by the false suggestion and temptation of our ghostly

sion of personal qualities, capable of every possible increase or diminution. Hence the *increase*, the *waxing* in justification, &c. spoken of in the popish "Necessary Erudition." The whole is satisfactorily cleared, and the popish view confuted, in the most masterly manner, by Barrow, on Justification by Faith.

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enemy, the devil; 'who,' as St. Peter saith, 'goeth about like a roaring lion, seeking whom he may devour.' " p. 32.

Again, we are described (p. 34.) as proceeding, going forward, waxing, and increasing in our justification, as St. John saith, "He that is just let him be *more* justified."

"Therefore it is plain, that not only faith, as it is a distinct virtue or gift by itself, is requisite to our justification; but also the other gifts of the grace of God, with a desire to do good works, proceeding of the same grace."* p. 34.

4. Of good works. These are described as

"Not only of outward corporal acts and deeds, but also and rather of all inward spiritual works, motions, and desires; as the love and fear of God, joy in God, godly meditations and thoughts, patience, humility, and such like. And also it is to be understood, that by good works we mean not the superstitious works of men's own inventions, which be not commanded of God, nor approved by his word."

"Nor yet we mean not of such moral acts, as be done by the power of reason, and natural will of man, without faith in Christ; which albeit of their own kind they be good, and by the law and light of nature man is taught to do them, and God also many times doth temporally reward men for doing the same; yet they be not *meritorious*, nor available to the attaining of everlasting life, when they be not done in the faith of Christ; and therefore be not accounted among the good works, whereof we do here entreat. But we speak of such outward and inward works, as God hath prepared for us to walk in, and be done in the faith of Christ for love and respect to God; and cannot be brought forth only by man's power, but he must be prevented and holpen thereto by a special grace.

"And these works be of two sorts: For some be such as men, truly justified and so continuing, do work in charity of a

* We do not notice, at present, the incongruity of all this with the plain and direct statements of our own homilies, as that will more conveniently appear when we come, by Mr. Todd's assistance, to these Homilies themselves.

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pure heart, and a good conscience, and an unfeigned faith. Which works, although they be of themselves unworthy, imperfect, and unsufficient; yet forasmuch as they be done in the faith of Christ, and by the virtue and merits of his passion, their unperfection is supplied: the merciful goodness of God accepteth them, as an observation and fulfilling of his law; and they be the very service of God, and be *meritorious towards the attaining of everlasting life*. And these be called the works and fruits of righteousness.

"Other works there be, which be not so perfect as these, and yet they be done by the grace of God in faith and good affection of heart towards God; as those be, which men, that have been in deadly sin, and by grace turn to God, do work, and bring forth, upon respect and remorse that they have for their offences done against God. And these may be called properly the works of penance. As for example: When a sinner, hearing or remembering the law of God, is moved by grace to be contrite and sorry for his offences; and beginneth to lament his estate, and to fall to prayer and other good deeds, seeking to avoid the indignation of God, and to be reconciled to his favour: these works come of grace; but yet this man is not to be accounted a justified man, but he is yet in seeking remission of his sins and his justification, which the anguish of his own conscience telleth him that he yet wanteth: but he is in a good way; and by these means doth enter into justification; and if he do proceed, and with hearty devotion seek for further grace, he shall be assured of remission of his sins, and attain his justification, and so be made able and meet to walk in the very pure service of God with a clean conscience, and to bring forth the foresaid works of righteousness in Christ, which he cannot do afore he be justified." pp. 38—40.

Further confirmation is offered of these *works of penance*; and proof is given from the case of Simon Magus, "that they which be once christened, and afterward fall from the grace of God by *mortal sin*, cannot recover their justification without *penance*," by which they are "made more apt to receive further grace of remission of sins and justification:" and, for further assurance, we are told, that "after justification received in bap-

tism, or after baptism, being recovered by penance—

"Although man daily do offend and fall into divers venial sins by reason of his infirmity and weakness, and therefore hath need of continual and daily repentance, yet as long as he consenteth not to deadly sin, he loseth not the state of his justification, but remaineth still the child of God; and, being in that state, hath power by God's grace dwelling in him to do such works, as by acceptation of God, through Christ, be counted works of righteousness, and do serve for the preservation and increase of his further justification, and be appointed by God's most gracious promise to have everlasting reward in heaven." p. 42.

These are a few of those sentiments which, on the authority of Dr. Martin, late Dean of Ely, Mr. Todd, in his Introduction, calls "*the true medulla patrum in these points*:" and "it were to be wished," he adds, "that all Homilies that have been since set forth" [meaning, we suppose, our own authorized ones] "had been but so *divine and catholic* without any *tincture or leaven of affected composition*." We know not under what influence Dr. Martin may have given so decided a preference to the elder "*Erudition*," above our own "*Homilies*;" but we certainly agree with some of Mr. Todd's subsequent quotations from Dean Tucker's Letters to Kippis, that *these* our reformers [if Gardner were amongst the number] "supposed not only the possibility of the existence of good works, prior to our justification, which a Calvinist can never do consistently with his genuine principles,* but that also they required the actual *pre-existence* of them, as necessary conditions, though they exclude them as *meritorious causes*."† (Introduction I.)

* And which our Articles and Homilies both flatly deny.

† Our readers will of course see the incorrectness of asserting their exclusion as *meritorious causes*; an epithet twice used in the foregoing extracts on good works.

But before we proceed, with Mr. Todd, to confront further the present extraordinary extracts with our own Homilies, as following in his next head of documental reference: it will be necessary to recal the attention of our readers again to dates and some historical circumstances. The present Necessary Erudition was, as we have seen, published in 1543, under Archbishop Cranmer's entire sanction and approval at least, if not his entire composition, (according to Mr. Todd,) but (as we have seen from Collier) under the same archbishop, overruled and thwarted by many papistical spirits. Now whoever will take the trouble, once more, of turning to our fourth volume, pp. 198—290, will find quotations from certain papers, preserved by Strype, and purporting to have been written at this very time, 1543, by Archbishop Cranmer, upon a review of the said Necessary Erudition; a book, indeed, sent to him for his revisal and comments, but *on which it does not appear that his comments and observations were ever attended to or adopted.* Two of these private papers are expressly given at length in our pages above referred to; and we presume a very cursory perusal of them will shew a most decided difference between the private sentiments and public expressions (to use our former words) of the Archbishop; though he may have been content with what he *could* do in such unfavourable times, since it was not in his power to do what he *would* have done. The following quotation from these papers, which is all we can find space for, will set the matter in a very strong light:—"And these works *only* which follow justification do please God; forasmuch as they proceed from a heart endued with pure faith and love to God. But the works which we do *before our justification*, be not allowed and acceptable before God, although they appear never so great and glorious in the

sight of men. For *after* our justification *only begin* we to work as the law of God requireth: *then* we shall do all good works willingly, although not so exactly as the law requireth, &c. Now they that think they may come to justification by performance of the law, by their own deeds and merits, or by any other means than is above rehearsed,* they go from Christ, they renounce his grace." (Christ. Observ. Vol. IV. p. 200.)

It would afford matter for painful investigation were we to go into all the circumstances of Cranmer's difficult administration of church affairs, under King Henry the Eighth; and enumerate the many emergencies on which the well-meaning Archbishop was forced, either into measures against his better judgment, or at least into a silence wholly uncongenial to his enlightened and candid mind. The single well-known concession in King Charles's works, that in Henry the Eighth's we are to look rather for the ground and occasion than the perfection or the doctrines of the Reformation, might give us some insight into the difficulties of our great Reformer. His own assertion, upon King Henry the Eighth's death, which happened three years after the publication of the Necessary Erudition, that the monarch was seduced into the adoption of it, might speak the same language. The detestable practice of asserting the corporal presence and other popish doctrines, by tortures and the stake,

* That is, by "true repentance and fully returning to God," which necessarily lead through justification to good works. The *first* faith mentioned in these papers of Cranmer greatly resembles the dead faith mentioned in the Homilies, or the faith of devils, and is far from being "the beginning, entry, and introduction to all religion." He makes it, indeed, common to all who are *christened*; but, we presume, devils and unbaptized persons might equally possess it. Here may appear some little inconsistency; and accordingly we do not find that in the more matured and now authorized Homilies, this *first* faith is made the *christening* grace.

which was continued to the latest period of the king's reign, speaks on the same side; not to mention the continuance in force and effect, of the Six *Bloody* Popish Articles; on the ground of which Bishop Stanton submitted to church authority, and re-obtained his bishopric by subscribing to transubstantiation, auricular confession, and *the liberty of man freely to use the power of his own will or choice, the Divine Prescience in predestination notwithstanding.*

But the clearest of all proofs of the diversity between our great Reformer, when under the shackles of a horrible tyranny both of law and conscience, and the same man, when *free to act according to the power of his own will and choice*, will best appear by the proceedings immediately succeeding the death of King Henry the Eighth in 1546, and accompanying the publication of the really Protestant, and justly authorized Homilies of our own Church, from which Mr. Todd makes his fourth head of selections. No sooner was the late king buried, than in the course of the year 1547, Collier informs us, "The privy council projected a *further reformation*, and resolved upon sending commissioners (in divisions) to all parts of the kingdom, by way of visitation. Every division had a preacher, whose business was to bring off the people from the remains of superstition, and to dispose them for the *intended alterations*. And, to make the impression of their doctrine more lasting, they were to lodge some *Homilies, lately composed*, with the parish priest. The argument of these discourses" was according to our present *first book of Homilies*, which, Collier adds, "*were drawn up mostly by Cranmer.*" (pp. 221, 222. Vol. II.)

How then were *these* homilies, and initial preparations for further changes received? Gardner, Bishop of Winchester, and too well known to

need further designation, dissuades all alterations in religion: and, in a letter to the Protector, expresses a high degree of wonder that those "eminent prelates, who were made standing members of the Privy Council, and put in so high a place of trust by the late king, should *so soon forget their old knowledge of Scripture*, as set forth in the *Necessary Erudition*, and advise a change."* What follows upon this, as detailed in many successive pages by Collier, is surely far too obvious to have escaped the investigating eye of Mr. Todd: but for our readers' information, we must give a farther abstract. Gardner, observes Collier, continued on his stand against any further innovation; and, in a letter to Cranmer, expostulated most warmly against the imposition of new Homilies, wondering at Cranmer's affirming the late king was seduced, and that *he* knew *who* managed his Highness in setting forth the King's Majesty's book, *i. e.* the *Necessary Erudition*. "If the book contains truth, how *seduced*? asks Gardner: if heterodoxies, how passed by your grace through the kingdom?" (See p. 225. vol. II.) Further on we find Gardner's reasonings at full length *against Cranmer's positions*, particularly those in the *Homily of Salvation, penned by Cranmer*. He mentions one of Cranmer's arguments, used to prove that *only faith justifies*—Then we are justified by faith without all works of the law. Charity is a work of the law.—Therefore we are justified without charity. This argument Gardner undertakes to answer at his peril, provided Cranmer would send it

* Though he thus patronises the *Necessary Erudition* against the projected changes, yet in the same letter, as Collier notes, he denies having had any share in the composition of that book, having been (as we think Burnet, in his odd way, remarks) "out of town at the time;" but surely for no better reason.

under his own hand. Further, he takes notice, that whether faith justifies exclusively of charity or not, signifies nothing as to practice; because all men are justified in the sacrament of Baptism. And since we have all received the advantage of justification in our infancy, when we were in no condition to dispute about the means, why start the question, and lay so much stress upon it?*

Mr. Collier, who is much of Mr. Todd's opinion in the controversy itself of faith and works, proceeds in a subsequent passage very remarkably. "Had the bishop (Gardner) appeared in the house, it is probable he might have given the court party some trouble, and, it may be, *overset Cranmer in the dispute on justification*. The Archbishop, and those of his persuasion, founded themselves on the fourth of Romans and third of Galatians: but it is plain by the tenor of these Epistles, that by faith we are to understand the new covenant in the terms required in the Gospel, in contradistinction to the observances of the Mosaic Law, which, in the language of the Scripture, are called works.† However,

* It is lamentable to reflect that the same argument, nearly *totidem verbis*, is to be found in a Protestant writer, and one of no less note than the able Waterland, in his discourse on Justification. The reply is most obvious; the same process *supposed* in baptism, in behalf of the infant, must be *effectuated* in after life by its own rational faith. Collier notes that, upon this occasion, Fox calls Winchester *an insensible ass*, and that he had no feeling of God's Spirit in the matter of justification. We beg leave to assure our readers, that we think no such title applicable to Waterland.

† If it were a time to discuss a long and worn-out question, it would be sufficient to say, that this exclusive confinement of the term "works" to the *Mosaic Law*, never has been, nor could be carried through the whole of St. Paul's Epistles, by any commentator who ever wrote. Locke, to mention no other, decidedly makes them to mean the works of the *moral law*.

Cranmer and the Lutherans had a pious meaning at the bottom of their notion." (p. 233.)

With the circumstances of this history, which we presume are sufficiently notorious, upon our minds, we come fully prepared to admit Mr. Todd's able and novel reasoning, drawn from a novel source, in proof of Cranmer's real authorship, as regards those important Homilies of our church, on Salvation, Faith, and Good Works. The following quotation, from Mr. Todd's Introduction, will afford a very satisfactory confirmation of all that Collier and Strype have hinted on this subject before.

"John Woolton, the nephew of the celebrated Alexander Nowell, was the author of several theological works in the reign of Elizabeth. He was a canon residentiary of the church of Exeter, and afterwards bishop of that see. Wood describes him as 'a person of great piety and reason, and an earnest assertor of conformity against the opposers thereof, for which he was blamed by many, but commended by more, after his death.' In 1576, not long before he was advanced to the prelacy, he published 'The Christian Manuell, or the Life and Manners of True Christians,' 12mo. Herein he says, with manly eloquence, 'What wee teache and thinke of Good Workes, those Homilies written in our Englishe tounge of Salvation, Faith, and Workes, by that lyght and martyr of Christes church, Cranmer, Archebysshoppe of Canterburie, doo playne testifie and declare; which are buylt upon so sure a foundation, that no sycophant can deface them, nor sophyster confute them, whyle the worlde shall endure: unto whom I remytte the reader desyrous of an absolute dyscourse in this matter.' Living so very near the time when Cranmer flourished, of such distinguished character in the church, and to this day not contradicted in his plain assertion, Bishop Woolton therefore appears to me an evidence, in this case, of indisputable authority.

"It is to the first of these Homilies that the framers of our Articles of Religion, both in the time of Edward the Sixth and of Elizabeth, refer; though under the name of the 'Homily of Justification:' our reformers, it has been observed, understanding the terms justification and salvation as equivalent.

"The First Book of Homilies was published in 1547. The earliest copy, however, which I have met with, bears the date of 1548. This I have followed in the present publication; not without noticing the several variations from it (in the Homilies cited,) which first appeared in the reign of Elizabeth, when it was re-published with the 'Second Book of Homilies.' It is due to the memory of the prelate, as well as to the cause of sound criticism, that his own words be not overpassed. They have been often altered, it will be seen, with little judgment." pp. xiii, xiv, xv.

Mr. Todd thus assists us in ascertaining the date of the first publication of Cranmer's Homilies, in the First Book, to be as early as 1547, or 48; that is, immediately on the death of King Henry the Eighth. But it would be surely a misapplication of our readers' time and attention, to follow Mr. Todd further through his extracts from, or rather his reprint of, these Homilies, extending from p. 47, to p. 110, edit. 1548; as the nature of them will be sufficiently anticipated from all we have now said; and our extracts can only afford an accumulated proof to demonstration, by the most evident contradictions, that the *Necessary Erudition* did not contain Cranmer's real, unvarnished, unperverted, or most matured sentiments on Justification, or Salvation, on Faith, or Good Works.

Mr. Todd seems to dwell with much point upon an identity in the use made by our ancient fathers of the terms justification and salvation. They used them as synonymous, as appears from the title of the Homily on Salvation, being given by our Article as one on Justification; and this he considers the Calvinist cannot consistently admit.* It seems

* "It has been observed 'that our first reformers must have understood the terms 'justification' and 'salvation' as equivalent. For whereas they refer to the 'Homily on Justification' in their 11th Article, there is, in fact, no such Homily precisely with that title. The Homily they meant, is that of Salvation. And, therefore, it is obvious to

to us that the Calvinist is just the person who can do it, since he most strongly holds, that in the Divine purpose, whom God "*justifies*, them he also glorifies," or finally *saves*. Those who are once in a state of actual *justification* by true faith, will be also essentially considered as in a state of sure *salvation*. Mr. Todd has not particularly mentioned the libt under which he offers his own remark; but we are led to notice it, because it appears to us, on the contrary, essential to *his* views, and for those entertained in the *Necessary Erudition* respecting faith and justification, to hold that justification and salvation are essentially *different*; though, perhaps, he might maintain that works in order to justification cannot be conceived to *merit* justification, yet he would probably assert, that those done with a view to *increase* that *justification*, and cause it to "*wax*," may be meritoriously available towards the attainment of everlasting *salvation*. For our own part, we most certainly hold that neither for our present acceptance into God's favour, nor our final entrance into his heavenly kingdom, are works, either before or after the act of justifying faith, *meritoriously available*. And if we ever felt more confirmed in this position at one time than at another, as the doctrine of our invaluable church, sanctioned by the wisdom of ages, it is at the moment of rising from a diligent and careful perusal of the admirable Homilies presented to us in the present volume, as they are seen in immediate contrast with the crude, undigested, and, we are bold to say, indigestible materials of the preceding *Necessary Erudition*. Whilst in

the meanest capacity, that they made no such idle distinctions between the conditions of justification, and those of salvation, as a Calvinist must necessarily make. They thought, that *that* which justified, did also save; and that *that* which saved, did also justify.' Dean Tucker, Letter to Dr. Kippis, p. 110." Todd, p. 47.

this most *un-necessary* book we found in every page something that perplexed, and staggered, and darkened, and shocked us; we found in the succeeding pages all that enlightened, consoled, and confirmed us in the faith. It may be through the force of prejudice, but we trust it is not in a spirit of controversy, and we are sure not without much deliberation, that we say, we see not a material expression in the whole course of these authorized Homilies that we could wish to have altered: not one that does not speak our own full and matured conviction; one that does not lead us plainly and strongly, and fully to Christ alone for justification through faith, rejecting alike all merit both of faith and works; and that does not send us away from his Divine Presence with our hearts warmed with love towards him, animated with zeal, and spurred to every noble and generous resolution of obedience in his cause. Here we discover neither penance with its contrition, auricular confession, and satisfaction, nor the obscure notions of initial works and prefatory credence, before justification. Here we find every thing excluded, and even *faith* itself, as the *meritorious* cause either of justification or salvation; and the plain and direct assurance, that if we *have* faith, we shall *necessarily* walk in good works, and all holy obedience. We have here the utmost pains taken to separate faith from all other works in the *act* of justification, and from charity amongst them; and the case of the thief on the cross, expressly alleged to prove justification without works. We find, in short, every thing put upon its right basis; and we tread on sure and firm ground, and rejoice as we tread it, *because* we there see the only strong and irrefragable argument for a holy life and godly conversation. We rejoice, in a word, because we are clearly off the ground of Popery,

and stand on the sure basis of Protestant principles: we lose sight of the affected, conditional, and cruel *charities* of the Romish Church, and expatiate in the wide and boundless plains of a scriptural faith which worketh by love.*

We trust we have sufficiently redeemed our pledge given at the beginning, of confronting our present Homilies with the unnecessary book of Erudition, so mistakenly, as we think, commended by Mr. Todd.—Our confined limits have induced us to give no more extracts; and we doubt not our readers have, or ought to have, the means of comparing particular passages in our authorized formularies, with those which we have given from the Erudition. We, at present, add only further, in recapitulation, that we believe, in full contrariety to Mr. Todd's opinion, that neither the Articles of 1536, nor the Institution of 1537, nor the Six Articles of 1540, nor the Necessary Erudition of 1543, nor its Latin translation in 1544, formed any criterion whatever of Cranmer's distinct and matured views on the subjects above-mentioned; nor do they afford in general more than the most imperfect, rude, and defective lineaments of the doctrines of the Reformation. We have no hesitation in saying, from history, that Cranmer regretted many things which are now brought forward as a guide to his true opinions: and so clear is our conviction, from the authorities we have quoted, that his

* It is a curious and characteristic coincidence, that when Ridley and Latimer were brought to the stake, the text chosen by Vice-Chancellor Smith, to greet them to the flames, was the following: "Though I give my body to be burned, and have not charity, it profiteth me nothing" This was surely a notable sneer at those venerable reformers, in the very moment of martyrdom, for *their* notions of justification by faith only, and a happy illustration of the popish preacher's notion of adding *charity* to faith in the business of justification!

views were not according to the above documents, even at the time of their publication, that we do not need the supposition of his subsequent improvement in opinion, to substantiate our present disclaimer on his behalf. That his views did in some measure clear up on such intricate subjects as those of justification, free-will, faith, and good works, is not at all improbable. We know St. Austin published his noble book of Retractions, as his last and most remarkable testimony to posterity, of his gradual improvement and noble ingenuousness of mind. And but for the very remarkable coincidence between the death of King Henry the Eighth, and the immediate publication of the new Homilies, we should think it possible that Cranmer might have reformed in some of his own views of justification and faith, which he took so much pains to explain to others. As the case now stands, we only wish to reiterate and enforce our opinion that the Necessary Erudition and our present Homilies are as wide, on the points they treat of, as Popery and Protestantism: and we most fully believe that as no *Papist* who knew what he was about, would dissent from the abstract positions of the former work on those points; so no *Protestant* who thoroughly understood the grounds of his own Protestantism, but would see that the positions of the latter were offered in distinct and express contradiction of the former. We vacate much of our ground of proof and illustration on this subject, by passing over the subsequent references of Mr. Todd, to the "*Reformatio Legum Ecclesiasticarum*," the "*Catechismus Brevis*" of King Edward VI., and Jewel's "*Apologia Ecclesiæ Anglicanæ*;" together with his appendix of extracts from the "*Confessio Augustana*," the "*Confessio Saxonica*," and our *Liturgy*; all of which, severally and together, exhi-

bit the true Protestant doctrine, and afford the fullest confutation of the dark perplexities and unsound positions of the "*Necessary Erudition*." But to these we shall have occasion to refer in our next Number, to which we are now obliged to postpone further remarks, in reference to Dr. Laurence's publication, as well as to those parts of Mr. Todd's work, which bear on the same dark and mysterious subject of predestination.

(To be continued.)

1. *Reflections concerning the Expediency of a Council of the Church of England and the Church of Rome, being holden with a View to accommodate Religious Differences, and to promote the Unity of Religion in the Bond of Peace, &c.* By SAMUEL WIX, A. M. F. R. and A. S. London: Rivington. 1819. pp. 108.
2. *English Reformation and Papal Schism; a Letter to the Right Hon. Lord Kenyon, on Mr. Wix's Plan of Union.* By the BISHOP of ST. DAVID'S. London: Rivington, and Hatchard. 1819. pp. 63.
3. *Strictures on a Pamphlet, entitled "Reflections, &c."* By the Rev. H. C. O'DONNOGHUE, A. M. London: Rivington. 1819. pp. 44.
4. *A Letter to the Bishop of St. David's, occasioned by his Lordship's Misconceptions and Misrepresentations of a Pamphlet entitled, "Reflections, &c."* By SAMUEL WIX, A. M., F. R. and A. S. London: Rivington. 1819. pp. 108.

In a recent Number of this Work, we expressed the reluctance with which we enter upon the review of controversial publications. We are desirous, on many accounts, to walk in any field rather than that of controversy. Whenever we seem to act inconsistently with this avowal, we must be understood to do it contrary to our inclina-

tions, and purely from a regard to the importance of the case, or the attention which it may have publicly excited. It will be obvious to every reader, that the *duty* of the Christian observer may frequently, in this respect, be at variance with his *wishes*. On such occasions, he has but one course to pursue: and it will be his endeavour to pursue it in a Christian spirit, and with impartiality to all men.

In an address to the Roman Catholics, prefixed to the second edition of the "Reflections," Mr. Wix informs us, that since the publication of the first edition, he has received "both from the clergy and laity of their church, kindnesses which will be ever gratefully remembered." They seem to have been much gratified by the spirit and manner of the work, and to feel a veneration for Mr. Wix which they cannot be expected generally to entertain for the zealous ministers of a Protestant church.

To the Bishop of St. David's and Mr. O'Donoghue, the publication appears in a very different light: they controvert many of its positions, and disapprove altogether of the plan proposed in it. The inference which most Protestants would at first sight, and without examination, deduce from these facts, is undoubtedly this: that however laudable the intention of Mr. Wix, and however warm his attachment to the Church of England, there is something in his argument better suited to please a Roman Catholic than a Protestant churchman. We have no reason to think that the spirit of Christian charity is more clearly understood, or its injunctions more faithfully obeyed by the adherents of the pope, than by the members of our own communion; and although we would by no means affirm that a measure, which is thus in some sense applauded by the Roman Catholics, and thus condemned by dignitaries and ministers of our Protestant Church. *Observ. No. 217.*

tant church, is necessarily hostile to the interests of piety and peace; yet, when we consider the vast importance of the question, we cannot entirely lay aside the fear, that Mr. Wix has advanced a proposition improper in itself, or that he has supported it by arguments, which, as churchmen, we may not approve. We speak here merely of the impression which would be made upon our minds in the first instance, by a knowledge of the facts above stated: and although we are persuaded that the author had no wish to elevate the Church of Rome, and to injure the Church of England, yet we must candidly state, that the perusal of his work, does not remove our apprehensions. We consider the difference between the Church of Rome and the Church of England to be far wider than he has represented it; and are very much afraid that the mere attempt to unite them would be productive of serious evil.

Mr. Wix's proposition is expressed by himself, after some general observations, in the following terms.

"It appears, therefore, to be most desirable that a general council or assembly of Christians of the visible church, should be called together, in which assembly all the leading articles of difference might be candidly considered, dispassionately compared with early opinion and uncorrupted tradition, and mutual concessions made.

"With this view, it is thought that the Church of England, she being the great reformed church in Apostolic succession, should propose to the Church of Rome, a meeting, to consider, with all possible affection and forbearance, whether some plan might not be devised to accommodate their religious differences. The Church of Rome might, perhaps, relax in what the Church of England considers her fundamental errors, and the Church of England might incline a little more than she does to some of the favourite opinions or practices of the Romish Church, which are not unscriptural." pp. 11—13.

The council, then, is to be convened upon the principle of *mutual concession*, "to consider whether any

justifiable compromise can be made between the parties who are unhappily at variance." (Reflec. p. xvii.) "You," namely Roman Catholics, "(take not alarm at the word)—you must make concessions as, in matters of indifference, Protestants ought, and as those of the Church of England certainly *would* make to you." (p. xxxiii.) The utility of the proposal, therefore, must turn very much upon this point, whether there exists in reality, and in the opinion of both parties, such an approximation of doctrines and usages, that each is likely to concede what the other may be expected to demand. Mr. Wix thinks that the experiment is at least worth the trial; and endeavours to prove, by a reference to various authorities, that the Church of Rome is not chargeable with many of the tenets which Protestants usually ascribe to it: that, in a word, the members of that church have been "greatly misrepresented and cruelly calumniated."

Among the errors commonly objected against the Church of Rome are, the supremacy of the pope, the infallibility of the church, the refusal of the cup to the laity, transubstantiation, the adoration of the host, the worship of images, the doctrine of purgatory and of masses, prayers in an unknown tongue, the constrained celibacy of the clergy, and the exorcism of baptism.* According to the common belief of Protestants, these notions and practices are so directly opposed to the holy Scriptures, and are of such importance in themselves, that no compromise can ever be effected.

Upon some of these points, Mr. Wix enlarges at considerable length, to shew that they admit of interpretations which take away greatly from their malignity; and that they interpose no insurmountable obstacle to the proposed convocation.

* Bishop of St. David's Letter, p. 27.

On the doctrine of transubstantiation—for instance, he speaks of the ambiguity of our Saviour's words, "This is my body;" of the mysterious way in which the real presence of Christ is associated with the elements; and of the opinions entertained by some learned men among ourselves, that in the administration of the Eucharist a solemn sacrifice is offered. And

"Who shall say," he demands, "the precise point at which our faith should stop, in our humble adorations at the altar? Here each individual, according to the spirit of our tolerant church, must be left to judge for himself; and the Roman Catholic seems, in some degree, warranted in the language with which he adverts to the consecrated elements, by the words of our Saviour, &c." Refl. pp. 15—19.

"Language very nearly, if not equally strong, in favour of the real presence, is used by the Church of England, and by her most learned and pious members, as is used by the Church of Rome; and, as has been observed, individuals of equal ability and piety come to very different conclusions respecting the meaning of that language. . . . From the spirit of those instructions which are given on authority, may we not indulge a reasonable hope, that a dispassionate conference with Roman Catholics might, even on this fundamental error of transubstantiation, lead to mutual concession and unity of sentiment, so far, at least, as is necessary to the purpose desired, between them and other members of the visible church?" Refl. p. 20.

On the invocation of saints and angels, we are reminded, that these prayers are understood by the Romish Church, to be addressed to them merely as intercessors for good on our behalf, to God and our Saviour: and it is suggested as a point for consideration,

"Whether some compromise, satisfactory to both parties, and consistent with the spirit of the holy Scriptures, could not be made, on the principle of the prayers which occur in many old rituals, addressed to God, that the prayers of the Virgin Mary and the saints be available to us." Refl. p. 27.

"There are other practices," he adds, "of the Church of Rome, which, however erroneous they are supposed to be, have been greatly misrepresented, and referred to principles which the Roman Catholic himself does not acknowledge. Thus, the praying *before* a crucifix has been uncandidly represented as idolatrously praying *to* a crucifix. The frequent signing with the sign of the cross, the use of consecrated water, the bowing at the altar, all these have been denominated superstitious, and sometimes worse; whereas, they are, in reality, ceremonies harmless in themselves, or which may be either beneficial, or otherwise, as they are used properly, or as they are abused." Refl. pp. 27, 28.

Another point to which Mr. Wix adverts, is that of the church service being in a language not understood by the common people. This, he observes, does not necessarily imply a wish to keep the people in ignorance: a more kind explanation might be found in the affection of the Roman Catholics for the Latin language, as being in a certain degree a *Catholic* language.

"It should, moreover, be known that there are, for the accommodation of the humbler classes in society, in addition to the mass service and vespers in Latin, prayers in the Roman chapels in England, in the vulgar language of the country, and it should be considered that the language in which the service is performed, is a matter, not of faith, but of discipline, which might be adapted to public feeling and edification." Refl. p. 33.

It cannot be doubted, that some most respectable and learned Protestants might be mentioned, who have on these points expressed sentiments very similar to those of the author of the "Reflections." But in arguments, which involve the views and character of a church, the most conclusive appeal is, to the authorized records of that church itself.

"The character of the Church of Rome is to be estimated, not by the habits and temper and professions of the English Roman Catholics of the present day; but

by the decrees and canons of the Council of Trent, and by the profession of faith, on oath, which is contained in the twelve *unapostolical* articles of Pope Pius's Creed. For the same reason, the judgment of the Church of England, on the doctrines and usages of the Roman Church, must be collected, not from popular feelings, or the charitable sentiments and wishes of individual members of our church, but from the Articles, Homilies, and Canons of the Church of England; from the preambles to our constitutional statutes; and from that learned, venerated, and authorized organ of our church, Bishop Jewell, in his '*Apologia Ecclesiae Anglicanae*,' and his celebrated '*Challenge*,' and his defences of each." Bp. of St. David's, pp. 9, 10.

This, then, is the ultimate test to which the subject must be brought: and however strongly Mr. Wix may lament the bitterness with which he conceives certain Roman Catholic practices to have been "inveighed against during the heat of the Reformation, when the members of the Church of Rome and the Protestants were mutually irritated against each other," (Refl. p. 28,) we must still contend for the rule laid down above.*

What then are the statements of the Church of England?

"Transubstantiation," says the Article, "cannot be proved by holy writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." A more serious charge can scarcely be

* We have seen a tract entitled, "*The Sentiments of the Church of England*, as prefixed to the New Testament of Queen Elizabeth's Bible, 1584, &c." These are undoubtedly the sentiments of the distinguished person who wrote them: but whether they are the sentiments of the Church of England, must depend upon their agreement with the records of the Church. Of *that* preface the Church of England knows nothing. Our Reformers, whatever might be the private opinions of some of them, on certain disputed points, framed the Articles with a view to include all pious Christians, without exacting a full and precise conformity to their own particular tenets.

brought against any doctrine than this; that it *overthroweth the nature of a sacrament*; and all apologetic explanations of the doctrine are distinctly in opposition to the Article.

And what says the Communion Service?

"Who made there by himself *once* offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual *memory* of that, his precious death, until his coming again."

The Homilies are still more explicit —

"But, before all other things, this we must be sure of, especially, that this supper be in such wise done and ministered, as our Lord and Saviour did, and commanded to be done; as his holy Apostles used it, and the good fathers in the primitive church frequented it. For, as that worthy man, St. Ambrose, saith, 'he is unworthy of the Lord, that otherwise doth celebrate that mystery, than it was delivered by him,' neither can he be devout, that otherwise doth presume, than it was given by the author. *We must then take heed, lest, of the memory, it be made a sacrifice, &c.*"

"Ought not we then, by the monition of the Wise Man, by the wisdom of God, by the fearful example of the Corinthians, to take advised heed that we thrust not ourselves to this table with rude and unreverent ignorance, the smart whereof Christ's church hath rued and lamented these many days and years? For what hath been the cause of the ruin of God's religion, but the ignorance hereof? What hath been the cause of *this gross idolatry*, but the ignorance hereof? What hath been the cause of this mummish massing, but the ignorance hereof? Yea, what hath been, and what is at this day the cause of this want of love and cha-

rity, but the ignorance hereof! Let us therefore so travail to understand the Lord's Supper, that we be no cause of the decay of God's worship, of *no idolatry*, of no dumb massing, of no hate and malice; so may we the boldier have access thither to our comfort.

"Neither need we to think that such exact knowledge is required of every man, that he be able to discuss all high points in the doctrine thereof: but thus much we must be sure to hold, that in the supper of the Lord, there is no vain ceremony, no bare sign, no untrue figure of a thing absent. But, as the Scripture saith, the table of the Lord; the bread and cup of the Lord; the memory of Christ," &c. &c.

"This is to stick fast to Christ's promise, made in his institution; to make Christ thine own; and to apply his merits unto thyself.—Herein thou needest no other man's help, no other sacrifice or oblation, no sacrificing priest, no mass, no means established by man's invention." (Homily concerning the Sacrament, Part i.)

Again, Art. XXII. "The Romish doctrine concerning purgatory, pardons, worshipping, and adoration, as well of images as of reliques, and also invocation of saints is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God."

It is true that the words of this Article do not distinctly pronounce the worshipping of images, and the invocation of saints, to be anti-christian or idolatrous; and the statements of Mr. Wix, who maintains that the Church of Rome is by no means anti-christian or idolatrous, may therefore seem not to be utterly at variance with the opinion of our church. But, if we turn to the Homilies, we shall see that the opposition is no less marked in this than in the former instance. The sort of argument by which the

Roman Catholics defend themselves from the charge of idolatry* is here directly met, and fully confuted. "It is evident," says the Homily, "that our image-maintainers have the same opinion of saints which the Gentiles had of their false gods, and thereby are moved to make them images as the Gentiles did. If answer be made, that they make saints but intercessors to God, and means for such things as they would obtain of God; that is even after the Gentiles' idolatrous usage: to make them of saints, Gods called *Dii Medioximi*, to be mean intercessors and helpers to God, as though he did not hear, or should be weary if he did all alone. And therefore in this also, it is most evident that our image-maintainers be all one in opinion with the Gentiles idolaters." (Homily on Peril of Idolatry. Part iii.)

The whole of the Homily is, in truth, of the same tendency. Mr. Wix, with great justice, commends the moderation of this sermon on the Peril of Idolatry: but the passage which he quotes to exemplify it, is one of those which we understand as making strongly against him. The words are:

"So that I conclude, as it *may be possible* in some *one city, or little country*, to have images set up in temples and churches, and yet idolatry by *earnest and continual preaching of God's true word*, and the *sincere Gospel* of our Saviour Jesus Christ, may be kept away for a *short time*; so is it impossible that (images once set up, and suffered in temples and churches) *any great countries, much less the whole world, can any long time be kept from idolatry.*"

With respect to the third point noticed by Mr. Wix, the practice of repeating the service in an unknown tongue, both the Twenty-fourth Article and the Twenty-first Homily are loud in condemnation of it. Mr. Wix is of opinion, that he has never,

in any place of public worship, seen more humble, more unaffected, and more sincere devotion, than among the congregations of Roman Catholic chapels. (Refl. p. 33.) And the anonymous writer mentioned in his note was so completely overcome by the splendour of the high mass, as celebrated at Paris, by the illumination of the church, the majestic tones and exquisite modulation of the organ, the venerable air of the building, the numbers of the communicants, the gorgeous habiliments of the priests, &c. &c. that from the pure fervour of the moment, he knelt down and received the sacrament, though not a member of the Romish communion, and was rapt in high and holy musings. But, what says the Homily? "When the prayers spoken by the minister, and the words in the administration of the sacraments be not understood of them that be present, they *cannot thereby be edified*. For as when the trumpet that is blown in the field giveth an uncertain sound, no man is thereby stirred up to prepare himself to the fight; even so, when prayers, or administration of sacraments, shall be in a tongue unknown to the hearers, which of them shall be thereby stirred up to lift up his mind to God, and to beg with the minister, at God's hand, those things which, in the words of his prayers, the minister asketh? or who shall in the ministration of the sacraments understand what invisible grace is to be craved of the hearer, to be wrought in the inward man? Truly, *no man at all.*" (Homily XXI. On Common Prayer and Sacraments.)

Nothing can be farther from our intention, than to represent Mr. Wix as friendly to the doctrines and practices of which he speaks in such mild and qualified terms; or as being desirous to unite with the Church of Rome, so long as they are generally maintained in it. He declares, and we believe him to be very sincere in

* See Mr. Wix's note, p. 26.

the declaration, that he will yield to no one in just abhorrence of the errors, of the delusions, and of the superstitions of the Romish Church: he admits that the doctrine of transubstantiation is *fundamentally* erroneous; that although the invocation of saints, according to his opinion, is *not* idolatrous, the abuses of that doctrine are idolatrous; and that so long as the pope's supremacy and the offensive articles of the Roman Catholic creed, and the offensive ceremonies of their worship are retained, there can be no union between the two churches. Some of these admissions have been elicited by the Bishop of St. David's; but we have no doubt that Mr. Wix's sentiments on these points were the same when he published the "Reflections;" and we are persuaded that if he occasionally appears almost in the character of a Roman Catholic advocate, his design is simply to sooth irritation, and to prepare the way for the projected council.

We trust that we have now sufficiently guarded our readers against any misconception of Mr. Wix's object. We have appealed to the Articles and Homilies of our church, not to disprove the offensive doctrines of Rome, as if Mr. Wix were the advocate of them; but merely to shew that, however charitable and correct the sentiments concerning the nature of these doctrines and practices may be accounted by those who are favourable to the plan of a council, they certainly are not very similar to the recorded sentiments of the Church of England.

This difference, indeed, is not confined merely to the doctrines or practices of the Church of Rome: it involves the grand question, whether it is to be acknowledged as a *true* church at all. In the Address to the Roman Catholics, prefixed to the second edition of the "Reflections," we have the following assertion.

"I assure you, that by the reflecting members of the Church of England, who

consider themselves a sound branch of the Catholic Church of Christ, the Church of Rome has never been denied to be of the true church."

And again:

"The Church of Rome is acknowledged by the Church of England to be a true apostolical church. She denies no article of faith which the Church of England maintains to be requisite to salvation: though she entertains, in addition, opinions which the Church of England considers unnecessary or erroneous." pp. 29, 30.

Now what is the definition given in the six.th Article? "The visible church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

Can this be said of the Church of Rome? Is it true that the pure word of God is preached in that church, and the sacraments duly ministered? Is it true of any church which notoriously withholds or corrupts the word of God, and which teaches a doctrine, that "is repugnant to the plain words of Scripture, and overthroweth the nature of a sacrament?" (Art. XXVIII.) If, according to the view of our reformers, the Church of Rome did preach the word of God purely, and rightly administer the sacraments, upon what principle can they be justified for choosing rather to give up their lives than to conform to it? But we purposely avoid much reasoning upon the subject, and, to ascertain the opinion of our own church, prefer an appeal to her acknowledged statements.

"That ye may perceive the weakness of this argument, it is needful to teach you, first, what the true church of Christ is, and then to confer the Church of Rome therewith, to discern how well they agree together.*"

* Homily for Whitsunday, part ii. near the beginning.

"The true church is a universal congregation or fellowship of God's faithful and elect people, 'built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone.' And it hath always three notes or marks, whereby it is known: pure and sound doctrine, the sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline. This description of the church is agreeable both to the Scriptures of God, and also to the doctrine of the ancient Fathers, so that none may justly find fault therewith. Now if you will compare this with the Church of Rome, not as it was in the beginning, but as it is at present, and hath been for the space of nine hundred years and odd; you shall well perceive the state thereof to be so far wide from the nature of the true church, that nothing can be more. For neither are they built upon the foundation of the Apostles and Prophets, retaining the sound and pure doctrine of Christ Jesus." Sermon for Whitsunday, pp. 393, 394.

"To be short, look what our Saviour Christ pronounced of the Scribes and Pharisees in the Gospel: the same may be boldly and with safe conscience pronounced of the bishops of Rome; namely, that they have forsaken, and daily do forsake, the commandments of God, to erect and set up their own constitutions. Which thing being true, as all they which have any light of God's word must needs confess, we may well conclude, according to the rule of Augustine, that the bishops of Rome and their adherents are not the true church of Christ, much less then to be taken as chief heads and rulers of the same. 'Whosoever,' saith he, 'so dissent from the Scriptures concerning the head, although they be found in all places where the church is appointed, yet are they not in the church; a plain place, concluding directly against the Church of Rome.'" Ibid, pp. 394, 395.

The plan which Mr. Wix proposes to be adopted by the council, is to ascertain what were the opinions and practices of the primitive church. He contends, with Vincentius Lirinensis, that

"we are thus Catholic, when we follow universality, antiquity, and unanimous consent: but we follow universality, when we profess that only to be the true faith, which is professed by the church all the

world over: in like manner, we are followers of antiquity, when we religiously adhere to that sense of Scripture, which manifestly obtained among the holy fathers, our predecessors; and, lastly, we follow consent, when we embrace the definitions and opinions of almost all, if not all, the bishops and teachers in the ancient Church." Reflections, p. 10.

In order to satisfy those who might doubt of the propriety of looking to early times and to the consent of all Christian antiquity, for a correct view of scriptural doctrine and usages, he employs a great many pages in citing extracts from the writings of eminent and learned men. Our only objection to these pages is, that they appear to be superfluous. No reasonable man in the Church of England would make light of the early fathers; and Mr. Wix himself would not, we presume, wish us to follow them in their errors. We feel it, therefore, unnecessary to decide at large upon this point: if such a convocation could be assembled with dispositions suited to the work, they would probably consult the harmony of their respective communities by this mode rather than by any other; always taking care that nothing was admitted repugnant to Scripture.

But looking at the case as it stands; what, we would ask, is the probability of success? Suppose for one moment, that the almost inseparable difficulty of convening such a body of men for such a purpose, were happily surmounted, what reason have we to believe that the object would be attained?

Mr. Wix himself is not prepared to admit the supremacy of the pope, or to believe in transubstantiation, or even (notwithstanding his placing in juxtaposition the prayer of our Church for the commemoration of St. Michael and all angels, and the Romish Collect about the intercession of the

Virgin.)* to solicit the intercession of saints and angels, or of the Virgin Mary. Are the Roman Catholics, then, willing to meet us on such terms as a conscientious churchman could be expected to admit?

Where is the disposition?

We have seen how much gratified they were by the manner in which Mr. Wix expressed himself in relation to them and their church. But what will they concede? A reviewer of their persuasion, in stating his own opinion, states, we believe, the opinion which generally prevails among them.

"We assure Mr. Wix, that, though we can never make any concessions, that would alter the minutest article in our creed, yet we heartily concur with him, in the pious wish which he has cherished, of seeing all Christians united in the same paternal bond of religious concord; and we believe, that in expressing our own feelings, we express also the feelings of the Catholic Church. We believe, that no religion can vie with her in her apostolical labours, and in her zeal for the propagation of the faith, and gaining converts to her creed; but then she has never been known to compound with those who denied her authority. If she could be induced to make any concessions, they would be in matters of discipline. Here, indeed, she is at liberty to conform to the weakness of her children, and to dispense with some of her institutions. We shall not, however, take upon us to say how far she might be willing to relax even in her discipline, if her separate

* *Church of England*.—"O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; mercifully grant that as thy holy angels do thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen."

Church of Rome.—"Grant, we beseech thee, O Lord God, that thy servants may evermore rejoice in health both of body and mind; and by the glorious intercession of the blessed Mary, a perpetual virgin, may be freed from present sorrow, and partake of everlasting joy. Amen." O'Donoghue, p. 20.

brethren should join in communion with her, and in the belief of those fundamental articles of faith which she holds necessary to salvation." p. 75." Wix, pp. xix, xx.

We shall now furnish a few extracts from the Bishop of St. David's, as tending to throw additional light upon some of the subjects which have been noticed above.

"The doctrine of transubstantiation is, upon the whole, the most unscriptural, the most heretical, and the most anti-Christian of all the novelties of papal Rome. It is that which, in itself and its consequences, chiefly distinguishes the Church of Rome from the Church of England. It was the test of *heresy* in Queen Mary's days, when so many martyred Protestants died at the stake for the denial of it; and has been the chief test of *Papery* since the Reformation." Bishop of St. David's, p. 52.

"The question is, upon what principle he can evade the charge of idolatry in taking that for God, which is not God; and in what respect the idolatry of him, who believes that what he makes and eats is a god, differs (except in extravagance of folly and impiety) from the idolatry of the poor heathen, who believes that the image which he carves is a God." Ibid, pp. 57, 58.

"Every act of idolatry, by the worship of any thing that is not God, is a denial of the true God, even by those who profess to believe in the true God. This is evident, not only from the general language of Scripture, which teaches us, that men may know God, but 'in works deny him,' and may believe in God, and yet, by neglect of domestic duties, 'deny the faith, and be worse than an infidel;' but, particularly, by that remarkable passage of Job xxxvi. 28. 'If I beheld the sun, when it shined, or the moon, walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the Judge: for I should have denied the God that is above.' We deny, therefore, the God, that is above, and, consequently, both the Father and the Son, not only by avowed Atheism and Deism, or Socinianism, but by acts of worship, such as *kissing the hand*, and *bowing the knee* in prayer to images, relics, saints, or angels, or any thing that is not God." Ibid, pp. 17, 18.

"As a palliation for the use of the Latin language in her church service, Mr. Wix says, 'With respect to the church service in a language not understood by the common people, [which custom has been sometimes stated to be grounded on a wish to keep the people in ignorance] a more kind explanation might have been found in the affection of the Roman Catholics for the Latin language, as being, in a certain degree, a Catholic language.' (p. 32.) The term 'Catholic' is as inapplicable to the Roman language, as to the Roman church. Even in the Augustan age, the Latin language was almost limited to Italy, and was never in so general use as the Greek. At present, what can be less Catholic than a language that is known, comparatively, only to a few? And what can be less rational, than to indulge a weak and superstitious affection for that which is contrary to the ends of public worship; and is 'repugnant to the word of God, and to the primitive church,' as our church expresses it? (Article XXIV.)

"But Mr. Wix says, that 'for the accommodation of the humbler classes in society, the Latin prayers are accompanied with a translation in the vulgar tongue of the country,' (p. 32.) If it be an accommodation to those who carry their prayer-books with them to church, to hear the service in one language, and read it in another, it can be no accommodation to such of the poor as have no prayer-book; and to the poorest, who cannot read. To them the Latin prayers are 'a sounding brass, and a tinkling cymbal.'" Bishop of St. David's, pp. 19, 20.

"If the Church of Rome be idolatrous, there can be neither calumny nor absurdity in calling her anti-Christian, or the anti-Christian power. Nothing can be more anti-Christian than idolatry. 'Thou shalt worship the Lord thy God; and him only shalt thou serve.' But Mr. Wix asks, 'How can that church be called anti-Christian, which recites the same creeds, and prayers, and Psalms, which the Church of England does?' By reciting also another creed, and other prayers, which are anti-Christian.—Again, Mr. Wix says, that 'the Church of Rome denies no article of faith, which the Church of England maintains to be requisite to salvation; though she entertains, in addition, opinions which the Church of England considers unnecessary and erroneous.' (p. 30.) This is not the language of the Church of England, or Christ. Observ. No. 217.

of her Reformers. She considers pope Pius's additions to the Apostolic creed as idolatrous, blasphemous, and impious.—Was it for the denial of opinions unnecessary, or simply erroneous, that Latimer, and Cranmer, and Ridley, laid down their lives? Was it not for protesting against the idolatry, blasphemy, and impiety of the Church of Rome?"* Ibid. pp. 15, 16.

The following paragraph is from "Strictures," by Mr. O'Donnoghue, who writes with much earnestness, and with the characteristic warmth of the country to which his name evidently belongs. We should not have complained if his warmth had been less: many hard words in the pamphlet might be omitted without injury to his argument, and with satisfaction to his readers.

"In order to avoid, if possible, the sin of idolatry with which she is so justly charged, the Church of Rome divides adoration or worship into three parts. 'Dulia' belongs to the saints generally; 'Hyperdulia' to the Virgin Mary; and 'Latria' is due only to God. Now these are distinctions of which we know and read nothing in Scripture; beside that, however specious they are on paper, yet are they in reality distinctions without a difference. Papists cannot deny but that 'latria' is offered to the saints and Virgin Mary; or else what do such expressions as these mean:—'Hail, queen! mother of mercy! our life, delight, and hope, hail! We shelter ourselves under thy protection; despise not our supplications in the times of our necessity; but deliver us from all dangers,

* Mr. Wix (Letter, p. 40.) considers this statement as a *petitio principii*: for he does not allow that the Church of Rome is idolatrous. We do not look upon the objection as valid. If the Church of Rome be not idolatrous, it would be very difficult to prove that there exists such a thing as idolatry. And if we should consider that the ancient, authentic records of that church, did not countenance idolatry, we know that it has encouraged men to serve the creature more than the Creator, and has taken no care to recall its subjects to the right worship, when they were manifestly idolatrous. The Church sanctioned idolatry, whether its acknowledged records favoured such a system or not.

thou ever-glorious Virgin. Queen of angels, patriarchs, prophets, and apostles, source of the Fountain of Grace, refuge of sinners, comfort of the afflicted and advocate of all Christians! O my Lady, holy Mary! I recommend myself into thy blessed trust, and singular custody, and into the bosom of thy mercy this night, and for evermore, and in the hour of my death, as also my soul and body; that by thy most holy intercession, and by thy merits, all my works may be directed, according to thine, and thy Son's will. Amen.' And again; 'Command thy Son, O happy Parent! who makest expiation for our wickedness; by thy authority, as a mother, command thy Son.' " O'Donnoghue, pp. 22, 23.

The author of the "Reflections,"

ever zealous for what he deems a laudable object, endeavours to soften these hard speeches. We cannot, however, say that he labours with much effect.

But it is urged that there is "a general disposition prevailing among the Roman Catholics to a reformation." As this alleged fact is of great importance in the inquiry, it will be necessary to consider it at greater length than our limits will allow us to devote to it in the present Number. We hope, therefore, to resume the subject in our next.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for publication:—General Gardanne's Embassy to Persia, in 1807;—Public Characters of 1820;—A Second Manuscript from St. Helena, by Surgeon O'Meira;—Historical and Topographical Account of Devonshire, by the Rev. D. Lysons and the late S. Lysons, Esq.;—A new English Dictionary, by D. Booth;—Hydro Agriculture and Mechanical Spade Cultivation, by Mr. Doncaster;—The Canadian Settler, by T. Carr;—A Translation of Kotzebue's Voyage round the World, in 1816, 17, 18;—An Expostulatory Epistle to Lord Byron, by Mr. Cottle.

In the press:—The concluding Volume of Dr. Clarke's Northern Travels;—Travels in the East, Vol. II. by Sir William Ouseley;—A Tour through the Himala Mountains, and to the Sources of the Ganges and Jumna, by J. B. Fraser;—Views of Paris, by Capt. Batty;—Bayley's History of the Tower of London, from Authentic Records;—A Treatise on the Adulterations of Food, by Mr. Accum;—Geraldine, or Modes of Faith and Practice, by a Lady;—Memoirs of Miss Cheesman, by Miss Jane Taylor;—Discourses on Genesis, by the Rev. H. J. Austin.

Oxford.—Early on the morning of the 9th of January, a fire broke out in Magdalen-Hall, which, in spite of the most zealous efforts for its suppression, consumed a considerable part of the building, with the furniture and several good collections of books. Sixteen sets of rooms are stated to have been completely destroyed. No lives were lost, most of the members being absent for the vacation. The circumstance is reported to have arisen from the indiscretion of an under-graduate, in retiring to rest without extinguishing his candle.

At a numerous meeting of gentlemen educated at Jesus College, Oxford, held at Dolgelly, on the 4th of August, 1819, it was resolved, "That the cultivation of the Welsh language among the young men of the principality, particularly those intended for the church, is an object of the highest importance; and that this meeting is anxious to further the regulations adopted of late years at Jesus College, in Oxford, for this purpose."—(The late Dr. Hughes introduced a regulation, which has since been continued, that a part of the daily service in the chapel should be read in the Welsh language, by the young men in rotation.)—It was accordingly resolved, that premiums for the best compositions and translations

in Welsh should be instituted in the college. Subscriptions were proposed and a committee appointed to effect the object.

Cambridge.—The graduates of this university have formed a society, to be denominated "The Cambridge Philosophical Society," for the purpose of promoting scientific inquiries, and of facilitating the communication of facts connected with the advancement of philosophy. It is to consist of a patron, a president, a vice-president, a treasurer, two secretaries, ordinary and honorary members. Immediately after the institution of the society, upwards of 100 graduates of the university were admitted as members; and the officers and council for the present year were elected.

List of honours, 1820.—*Moderators.* Henry Wilkinson, M. A. John's: William Whewell, M.A. Trinity.—*Wranglers.* Codrington, Trinity: Maddy, John's: Bird, Trinity: Law, John's: Lyon, Trinity: Wigram, Trinity: Goode, Trinity: Durham, Catharine: Spencer, John's: Le Grice, Clare: Burdakin, Clare: Tremlett, John's: Shelford, Emanuel: Clark, John's: Butts, Queen's: Vicars, Trinity: Barron, Trinity: Waddington, Trinity.—*Senior Optimes.* Fallowfield, Pembroke: Baines, Trinity: Worsley, Trinity: Paynter, Trinity: Pearse, Caius: Kelly, Caius: Burroughes, Clare: Gedge, Jesus: Platt, Trinity: Huntingdon, Trinity: Deane, Pembroke: Godfrey, John's: Thresher, John's: Plucknett, John's: Bray, John's: Loxdale, John's: Bain, Trinity: Green, Queen's: Waln, Trinity.—*Junior Optimes.* Winder, Bene't: Wharton, Emanuel: Pooley, Christ's: Barlow, Trinity: Agnew, Emanuel: Walker, Clare: Scholfield, Trinity: Crakelt, Trinity: Dixon, John's: Parham, John's: Crowther, Jesus: Blackburne, Christ's: Horsley, Christ's: Parkinson, John's: Sevier, Christ's.

The following statement may serve as an answer to two or three correspondents who have lately requested information respecting church and fire briefs. Upon receipt of the letters-patent, which are issued by the Lord Chancellor upon certificates from the quarter sessions, the undertaker provides 10,800 printed copies of church briefs, and 11,500 fire briefs, from the King's Printer, which copies are delivered, at the Archdeacon's visitations, by the undertaker's agents, to the churchwardens of the several parishes, &c. in England and a

part of Wales; and, at the ensuing visitations, they are returned to the persons by whom issued, with the sums collected. A general statement of each account is afterwards made up, and information of the sums collected is given to the trustees appointed in each brief to receive and account for the collection, which may be drawn for immediately. The fees, &c. payable upon each brief are generally as follows:—*Charges on a Church Brief.* Fiat, 10*l*. 5*s*. 6*d*.; patent, 22*l*. 11*s*. 6*d*.; paper and printing, 22*l*. 10*s*.; stamping 13*l*. 10*s*.; canvas, carriage, portage, postage, and other small charges, 15*l*. 3*s*.; total, 84*l*. Undertaker's salary, agreed for at 5*d*. each brief returned, but charged only 4*d*. Within the city of London and weekly bills of mortality, double.—*Charges on a Fire Brief.*—Fiat, 10*l*. 5*s*. 6*d*.; patent 22*l*. 11*s*. 6*d*.; paper and printing, 24*l*.; stamping, 14*l*. 7*s*. 6*d*.; canvas, &c. 14*l*. 15*s*. 6*d*.; total, 86*l*. Undertaker's salary, 8*d*. for each copy of brief returned; and within the city of London and the weekly bills of mortality, double.

Dr. Firminger, late assistant to Dr. Maskelyne, at Greenwich, has published some observations relative to a supposed lunar atmosphere. He says, "I have observed, in occultations of stars at the moon's bright limb, that their light diminishes as they approach towards the moon, and in a few seconds before the occultation they appear very small, and seem to vanish gradually; but I always considered this appearance to arise from the superior brightness of the moon, compared with that of the star, when very near its enlightened limb; the apparent magnitude of the star being rendered almost a point at the instant of its disappearance. On the other hand, when the star emerges at the moon's dark limb, it emerges with almost its full splendour. The appearance is also the same, when the star immerges at the dark limb behind the moon. Whether the star has immerged or emerged at the moon's dark limb, the appearance has always been instantaneous. In all the eclipses of the sun yet recorded, the circular section of the sun formed by the moon's limb is always regular and well defined; which I think would not be the case, had the moon an atmosphere sufficiently dense to occasion a refraction."

The Cheltenham Mendicity Society, in the course of the first year of their exertions, have registered 921 cases, which

have undergone the most accurate investigation the Committee could effect. Of these 357 were married persons, and 196 widowed, having families of children amounting to 951, in general dependent on them for support. Though the attention of the Committee has been almost exclusively directed to mendicants, yet, in many instances, applications have been made to the society by persons not coming within its rules, yet evidently objects of charity, who have received private relief by individuals of the Committee, but in no case from the funds of the Society. Others have been received into the poor-house till the Committee could consider how best to dispose of them. Some, on account of incorrigible idleness, evident imposition, repeated drunkenness, or habits of profligacy, have been rejected. Some deeply distressed but deserving characters, have been enabled to redeem their pledged goods, tools, or clothing, and have returned to their labour. Some able and willing to work, but out of employment, have been relieved and recommended to employment. Some being notorious vagrants, have been committed to the house of correction, so that the town has been very generally relieved from that horde of beggars which have hitherto infested its streets and public walks. The whole expense of these operations amounts only to 101*l*.

The Royal Society of Paris for the amelioration of prisons, has offered a prize of a thousand francs to the author of some work, that shall be peculiarly calculated for the use of persons imprisoned. It must be perfectly intelligible, and alluring to perverted minds, that never look for instruction in reading: stories and examples are to be introduced to inspire an abhorrence of vice and a regard for virtue; some means are to be taken for insinuating, that religion is the best guide and the most strengthening consolation. Their present condition is to be compared with that which they may yet aspire to by reformation. Different ages and sexes are to be considered, and even the diversities of vices. The competition is open to all persons, French or foreigners. The prize is to be adjudged in July, 1820.

A second prize is offered of a gold medal, for the best work on the means of improving the regimen in the interior of places of confinement; the distinction that should be made between persons accused

of a crime, and such as are suffering by legal penalties; the physical regimen and the different treatment of different classes, food, apparel, lodging, care in sickness, labour, and the different kinds of it, as the means of health and amelioration; the means of elementary instruction; as teaching to read, write, and calculate in arithmetic. The works are to be written in French. Other conditions the same as in the former proposal.

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M. Humboldt was informed by credible witnesses, that subterraneous sounds, like those of an organ, are heard towards sunrise, by those who sleep upon the granite rocks on the banks of the Oroonoko. He supposes them to arise from the difference of temperature between the external air and the air in the narrow and deep crevices of the shelves of rocks. During the day these crevices are heated to 48° or 50°.

The temperature of their surface was often 39°, when that of the air was only 28°. As this difference of temperature will be a maximum about sunrise, the current of air issuing from the crevices, he imagines, will produce sounds which may be modified by their impulse against the elastic films of mica that may project into the crevices. The statement has been employed to account for the celebrated tones of the statue of Memnon.

Professor Rafinesque, of New York, in a paper on atmospheric dust, maintains, that an imperceptible dust falls at all times from the atmosphere, and that he has seen it on Mount Etna, on the Alps, on the Alleghany and Catskill Mountains in America, and also on the ocean. This is the dust which accumulates in our apartments, and renders itself peculiarly visible in the beams of the sun. He has found it to accumulate at the rate of from one-fourth of an inch to one inch in a year, but in such a fleecy state, that it could be compressed to one-third of its height. He takes the average of the yearly deposit at about one-sixth of an inch.

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India.—It having been submitted to government, that many European soldiers, from early aversion to spirituous liquors and praiseworthy habits of sobriety, seldom or never drink the daily quantity furnished to them by the regulations of the service, the Governor-general in council, anxious to give every encouragement to men of such marked temperance, has been pleased to authorize a compensation in money to be paid to European soldiers of good character who may prefer that commutation, in whole or in part, to the dram in kind now served out to them. We cannot but express the great pleasure we feel in recording so wise and excellent a regulation.

New South Wales.—A savings bank, for the reception of deposits from different districts of the settlement, has just been established at the seat of government, which it is expected will prove a great incitement to habits of industry and economy among the colonists. Books were opened at four different stations; Sydney, Paramatta, Liverpool, and Windsor.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Observations on the Scripture, suited to the present Juncture, in a Sermon preached at St. Mary's Chapel, Penzance, Nov. 28, 1819; by Rev W. F. Lyte

A Letter addressed to a Diocesan Committee of the Society for promoting Christian Knowledge. 6d.

Passing Events correspondent with Ancient Prophecies; by the Rev. John Nance. 1s. 6d.

Lyra Davidis, or a new Translation and Exposition of the Psalms, on the Principles of the late Bishop Horsley; by the Rev. John Fry. 8vo. 18s.

Discourses on the Three Creeds, and on the Homage offered to our Saviour on certain Occasions during his Ministry, with an Appendix; by Dr. Nares. 8vo. 10s. 6d.

The Truth and Excellence of the Christian Religion; by the Rev. Richard Mant, D. D. 12mo. 9d.

Sermons preached in the Cathedral Church of Worcester; by the late Rev. James Stillingfleet. 8vo. 14s.

The Chronology of Our Saviour's Life; by the Rev. C. Benson. 8vo. 6s.

Cheap Repository Tracts, suited to the present times. 12mo. 1s. 6d.

A Vindication of our authorized Translation and Translators of the Bible; by the Rev. H. J. Todd. 8vo. 6s.

Theological Tracts; by Bowdler. 5s. 6d.

Discourses on several Subjects; by Samuel Seabury, D. D. 2 vols. 8vo. 16s.

The Life, Deeds, and Opinions of Dr. Martin Luther: faithfully translated from the German; by John Kortz. 12mo. 6s.

Sermons on Practical Subjects, by W. Barlass; with a Biographical Sketch of the Author; by Peter Wilson, LL.D. 8vo. 14s.

Hymns and Poems, Doctrinal and Experimental, on a Variety of Subjects; by Daniel Herbert. 2 vols. 18mo. 7s.

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Mr. Ward remarks, of the Hindoo religion, that the doctrines of the Vedu are acknowledged all over India; the religion of Boodh, a Hindoo incarnation, prevails throughout the Burman empire, Siam, Ceylon, &c. Lamäiasm, spread throughout

Tartary, may also be traced to a Hindoo origin; and if, as is conjectured, the Fo of the Chinese be the Boodh of India, then "far more than half the population of the world remain under the influence of the superstition taught in the Vedu."

India.—It having been submitted to government, that many European soldiers, from early aversion to spirituous liquors and praiseworthy habits of sobriety, seldom or never drink the daily quantity furnished to them by the regulations of the service, the Governor-general in council, anxious to give every encouragement to men of such marked temperance, has been pleased to authorize a compensation in money to be paid to European soldiers of good character who may prefer that commutation, in whole or in part, to the dram in kind now served out to them. We cannot but express the great pleasure we feel in recording so wise and excellent a regulation.

New South Wales.—A savings bank, for the reception of deposits from different districts of the settlement, has just been established at the seat of government, which it is expected will prove a great incitement to habits of industry and economy among the colonists. Books were opened at four different stations; Sydney, Paramatta, Liverpool, and Windsor.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Observations on the Scripture, suited to the present Juncture, in a Sermon preached at St. Mary's Chapel, Penzance, Nov. 28, 1819; by Rev W. F. Lyte

A Letter addressed to a Diocesan Committee of the Society for promoting Christian Knowledge. 6d.

Passing Events correspondent with Ancient Prophecies; by the Rev. John Nance. 1s. 6d.

Lyra Davidis, or a new Translation and Exposition of the Psalms, on the Principles of the late Bishop Horsley; by the Rev. John Fry. 8vo. 18s.

Discourses on the Three Creeds, and on the Homage offered to our Saviour on certain Occasions during his Ministry, with an Appendix; by Dr. Nares. 8vo. 10s. 6d.

The Truth and Excellence of the Christian Religion; by the Rev. Richard Mant, D. D. 12mo. 9d.

Sermons preached in the Cathedral Church of Worcester; by the late Rev. James Stillingfleet. 8vo. 14s.

The Chronology of Our Saviour's Life; by the Rev. C. Benson. 8vo. 6s.

Cheap Repository Tracts, suited to the present times. 12mo. 1s. 6d.

A Vindication of our authorized Translation and Translators of the Bible; by the Rev. H. J. Todd. 8vo. 6s.

Theological Tracts; by Bowdler. 5s. 6d.

Discourses on several Subjects; by Samuel Seabury, D. D. 2 vols. 8vo. 16s.

The Life, Deeds, and Opinions of Dr. Martin Luther: faithfully translated from the German; by John Körtz. 12mo. 6s.

Sermons on Practical Subjects, by W. Barlass; with a Biographical Sketch of the Author; by Peter Wilson, LL.D. 8vo. 14s.

Hymns and Poems, Doctrinal and Experimental, on a Variety of Subjects; by Daniel Herbert. 2 vols. 18mo. 7s.

MISCELLANEOUS.

Picturesque Views of the Antiquities of Pola in Istria; by Thomas Allason. Royal folio 3*l*. 15*s*.

The Life of James the Second, King of England, &c.; by the Rev. J. S. Clark. 2 vols 4*to*. 6*l*. 6*s*.

Sketch of the Life, Character, and Writings of Madame de Stael; by Madame Necker, with a portrait. 8*vo*. 12*s*.

A Visit to the Manor-house, or the Twelve Days at Christmas; with Hints for Improvement; by Mrs. Taylor. 12*mo*. 4*s*.

Part II. of a General History of the County of York; by Thomas Dunham Whittaker. Demy, 2*l*. 2*s*. each; and the large paper, with proof impressions of the plates, 4*l*. 4*s*. each.

A compendious History of the Jews, particularly calculated for Young Persons; by John Bigland. 4*s*. 6*d*.

A History of the United States before the Revolution, with some Account of the Aborigines; by Ezekiel Sanford. 8*vo*. 14*s*.

An Abridgment of Blackstone's Commentaries: for the Use of Students; by John Gifford. 8*vo*. 15*s*.

Time's Telescope for 1820. 12*mo*. 9*s*.

Vindiciæ Hibernicæ, or Ireland Vindicated; by M. Carey. 8*vo*. 16*s*.

Poems; by Joshua Russell. 6*s*.

Lorenzo, or the Fall and Redemption. 8*vo*. 4*s*. 6*d*.

An Essay on the Employment of the Poor; by R. A. Slaney. 2*s*.

Walks through Bath, with 21 Engravings; by P. Egan. 12*s*. foolscap, 16*s*. demy.

The History and Antiquities of the Metropolitan Church at York, with 35 Engravings of Views, &c.; by John Britton.

Excursions in Derbyshire; by E. Rhodes, with Engravings, by G. Cooke. 4*to*. 1*l*. 4*s*. royal 1*l*. 14*s*.

Description of the Western Islands of Scotland, including the Isle of Man; by J. Macculloch. 2 vols. 8*vo*. and a vol. 4*to*. 3*l*. 3*s*.

Notes on Africa; by G. A. Robertson. 15*s*.

The Western Gazetteer, or Emigrant's Directory; by Sam. R. Brown. 8*vo*. 10*s*.

An Abridgment of the most Popular Modern Voyages and Travels in Europe; with maps, &c.; by the Rev. T. Clark. 12*mo*. 8*s*.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Society have lately issued an address to the public, stating that, at a time when the enemies of Christianity are employed in disseminating the poison of blasphemy and infidelity to an unparalleled extent, they consider it their peculiar duty to call into action all the means within their power to arrest the progress of the evil. Upon the magnitude of that evil they deem it unnecessary to dwell. The signs of the times they consider in themselves sufficiently alarming. But the success which, under the blessing of God's providence, has for more than a century attended the labours of the Society, gives them the assurance that, now in the hour of peril, their appeal to the attention of the public will not be made in vain.

Directing their attention, in the first instance, to the religious works already on their list, they have published in the most popular form, and at very reduced prices,

such as appeared to them best calculated to check the growth of irreligion. But as the forms which infidelity has now assumed are novel, the Society have thought it necessary to vary in some degree, their ordinary modes of operation. A Committee has, therefore, been appointed for the special purpose of searching for other tracts, not at present on the Society's list; of opening new channels for distribution, and of circulating, at the lowest prices, such other tracts and papers, as may be called for by the occasion, and may appear to them best suited to the exigency of the moment. Every facility will be afforded by the Committee in London, and by the Diocesan and District Committees in the country, to all pious and well-disposed persons, whether members of the Society or not, who may be desirous of giving to these tracts that effective circulation, which it is the especial object of the Society to obtain.—In order to carry into effect these extended operations, the Society have already appropriated the sum of 1000*l*. from their general fund to this specific object;

and they look confidently to the friends of Christianity for such cordial and zealous aid, as may enable them to give the fullest effect to their endeavours. They trust that, from the pious and the wealthy, they shall find that liberal assistance which such extensive measures will require; and that, while they are engaged in the anxious defence of all that is sacred and dear to Christians, their exertions will not be allowed to languish, for want of due co-operation and support.

The undermentioned tracts, already on the Society's catalogue, have been reduced in price, as follows:—

- Leslie's short Method with the Deists, 3d.
- Leslie's Truth of Christianity, 3d.
- Bishop Porteus's Evidences, bound, 6d.
- Ditto, half-bound, 4d.
- Bishop Horne's Letter to Adam Smith, 1d.
- Bishop Watson's Apology for the Bible, 6½d.
- Bishop Gibson's Pastoral Letters on Infidelity, 3d. each, or together, 6d.
- Lord Lyttleton's Observations on the Conversion of St. Paul, 4d.
- Bishop Sherlock's Trial of the Witnesses, 6d.

The Society have also opened a shop, No. 21, Fleet-street, for the sale of their publications; and in addition to the tracts above specified, have already prepared and printed a number of new ones, particularly adapted to the present crisis. The titles of these are as follow:

- Hear both Sides. Witnesses *for* and *against* the Bible.
- Scripture, the Guide of Life.
- Reasons for Retaining Christianity.
- The Blind Guide: Thomas Paine ignorant of the Bible.
- The Unbeliever Convinced.
- Two Dialogues between an Unbeliever and a Believer, in two tracts.
- The Abandoned and the Penitent Blasphemer; or, the Death-beds of Voltaire and Lord Rochester.

The Society have also entered into correspondence with their Diocesan and District Committees, soliciting the co-operation of all; and of those, more especially, in districts which have been most infected with the poison of infidelity. Many District Committees have already held public meetings, and called the attention of their respective neighbourhoods to the claims of the present crisis upon their exertions and

liberality; and a very general attention has been awakened to the importance of the undertaking.

ORDINATION FOR THE COLONIES.

A very useful and long wanted act passed last session (July 2, 1819,) to admit persons into holy orders specially for the colonies. The Archbishop of Canterbury, the Archbishop of York, or the Bishop of London, for the time being, or any bishop specially authorized and empowered by them, may admit to holy orders, any person whom he shall, upon examination, deem duly qualified, specially for the purpose of taking upon himself the cure of souls, or officiating in any spiritual capacity in his Majesty's colonies, or foreign possessions, and residing therein. A declaration of such purpose, and a written engagement to perform it, being deposited in the hands of the archbishop, or bishop, shall be held to be a sufficient title. It shall be distinctly stated in the letters of ordination, of every person so admitted to holy orders, that he has been ordained for the cure of souls in his Majesty's foreign possessions. No person so admitted into holy orders, for the purpose of officiating in his Majesty's foreign possessions, shall be capable of being admitted to any ecclesiastical promotion or dignity, in Great Britain or Ireland, or of acting as curate therein, without the previous consent in writing of the bishop of the diocese; nor without the further consent of the Archbishop, or Bishop of London, by whom, or by whose authority, such person shall have been originally ordained, or of his successor. No such consent shall be given, unless the party shall first produce a testimony of his good behaviour during the time of his residence abroad, from the bishop in whose diocese he may have officiated, or in case there be no bishop, from the governor of the colony, or from his Majesty's Secretary of State for the Colonial Department.

In future, no person who shall have been admitted into holy orders by the Bishops of Quebec, Nova Scotia, or Calcutta, or by any other bishop or archbishop than those of England or Ireland, shall be capable of officiating in any church or chapel of England or Ireland, without special permission from the archbishop of the province in which he proposes to officiate, or of holding any ecclesiastical preferment in England or Ireland, or of acting as curate there.

in, without the consent and approbation of the archbishop of the province, and the bishop of the diocese.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The amount of the collections and contributions, received in consequence of the King's Letter, was, on the 4th of November, 41,722*l*. 15*s*. 6*d*. A benefaction of 500*l* has been since received from the University of Oxford. No returns had then been received from the diocese of St. David's. It is supposed that there are many parishes in the other dioceses, which have not yet made their collections. The sums already received from the dioceses of England and Wales, are as follows:—

Litchfield and Coventry, 2319*l*.; Norwich, 2890*l*.; Exeter, 1220*l*.; London, 6673*l*.; Lincoln, 3940*l*.; Bristol, 1505*l*.; Winchester, 2466*l*.; St. Asaph, 336*l*.; Worcester, 1038*l*.; Chichester, 778*l*.; Ely, 560*l*.; Rochester, 974*l*.; Bath and Wells, 1083*l*.; Salisbury, 1647*l*.; Oxford (including 500*l* from the University,) 1100*l*.; Hereford, 492*l*.; York, 3471*l*.; Gloucester, 1280*l*.; Canterbury, 1796*l*.; Carlisle, 277*l*.; Peterborough, 1587*l*.; Bangor, 245*l*.; Chester, 2415*l*.; Durham, 819*l*.; Llandaff, 188*l*. To which may be added, annual subscriptions, 317*l*.; donations, 992*l*.

CONNECTICUT ASYLUM FOR THE DEAF AND DUMB.*

Within two weeks after the opening of this Asylum, about two years since, the number of its pupils amounted to twelve. During the last year it has increased to fifty, from eleven different States in the Union.—“This affords,” observe the Directors, “incontestable evidence, (especially when it is considered that it has been impossible to furnish any pupils with charitable aid, excepting a few, for whose support the Legislature of Connecticut had made provision;) how highly their friends appreciate the advantages afforded to them by instruction, how great sacrifices they

* The name stands thus in the last Report, but has been recently changed by the General Assembly of Connecticut, to that of “The American Asylum at Hartford, for the Education of the Deaf and Dumb.”

are willing to make to obtain this object, and how strong is the obligation upon all who feel interested in promoting the salvation of their fellow-men, to unfold to the astonished view of the poor deaf and dumb, a knowledge of the wonderful way of salvation through Jesus Christ.”

During the past year the pupils have been distributed into five classes, under their respective teachers. The instructors, by a constant familiar intercourse with them, and, still more, by means of the daily lectures on the language of signs, which have been given by their ingenious and experienced associate, Mr. Clerc, have made such attainments in the acquisition of the principles of this science, that they hope very soon to become masters of their profession, and thus to secure its advantages, beyond the danger of loss.

Their efforts have still been, and will continue to be, directed to the improvement of the pupils in written language. Four different modes of communication are employed in conducting the business of instruction. The first, on which all the rest are founded, and without which every attempt to teach the deaf and dumb would be utterly vain and fruitless, is the natural language of signs, originally employed by the deaf and dumb, in all their intercourse with their friends and each other, singularly adapted to their necessities, and so significant and copious in its various expressions, that it furnishes them with a medium of conversation on all common topics the very moment that they meet, although, before entire strangers to each other; and it is even used by themselves, in a vast variety of instances, to denote the invisible operations of their minds, and emotions of their hearts.

The second mode of communication, is the same natural language of signs, divested of certain peculiarities of dialect, which have grown out of the various circumstances of life under which different individuals have been placed, reduced to one general standard, and methodized and enlarged by the admirable genius of the Abbé de l'Épée and the still more ingenious improvements of his venerable successor, the Abbe Sicard, so as to accommodate it to the structure and idioms of written language, and thus to render it in it

self a perspicuous, complete, and copious medium of thought, bearing a close affinity to the Chinese language of hieroglyphical symbols. It differs from the Chinese language, only, or principally, in this respect, that the latter forms its symbols with the pencil, while the other portrays them by gesture, the attitudes of the body, and the variations of the countenance.

The third mode of communication, is by means of the manual alphabet, by which the different letters of the English language are distinctly formed by *one hand*. This enables the deaf and dumb, after they have been taught the meaning and use of words, to converse with their friends, with all the precision and accuracy of written language, and with four times the rapidity with which ideas can be expressed by writing. A person of common understanding can very soon learn this alphabet; and it affords to all who will bestow the trifling pains which are necessary to acquire it, a ready, easy, sure, and expeditious mode of conversing on all subjects with the deaf and dumb.

The fourth mode of communication, is by means of writing. This is habitually employed in the school-rooms; and by it the pupils are taught the correct orthography of our language, to correspond by letters with their friends, and to derive from books the vast treasures of knowledge which they contain.

Articulation is not taught. "It would require," observe the Directors, "more time than the present occasion furnishes, to state the reasons which have induced the Principal of the Asylum, and his associates, not to waste their labour and that of their pupils upon this comparatively useless branch of the education of the deaf and dumb. In no case is it the source of any original knowledge to the mind of the pupil. In few cases does it succeed so as to answer any valuable end. But its real value may well be estimated from the opinions of one of the most distinguished philosophers of the age, who, for many years, resided in Edinburgh, where Mr. Braidwood, perhaps the most accomplished teacher of articulation to the deaf and dumb which the world ever saw, lived and kept his school. The mere mention of the name of Dugald Stewart, is sufficient to give force to any sen-

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timents which so profound an observer of the human mind may have expressed on this interesting subject. In his account of James Mitchell, a boy born blind and deaf, published in the Transactions of the Royal Society of Edinburgh, Part First of Vol. VII. page 39, he says,—'But Sicard's aim was of a different, and of a higher nature; not to astonish the vulgar by the sudden conversion of a dumb child into a speaking automaton; but by affording scope to those means which Nature herself has provided for the gradual evolution of our intellectual powers, to convert his pupil into a rational and moral being.'—And again, page 46. 'I have been led to insist, at some length, on the philosophical merits of Sicard's plan of instruction for the dumb, not only because his fundamental principles admit of an obvious application (*mutatis mutandis*) to the case of Mitchell; but because his book does not seem to have attracted so much notice in this country as might have been expected, among those who have devoted themselves to the same profession. Of this no stronger proof can be produced, than the stress which has been laid, by most of our teachers, on the power of articulation, which can rarely, if ever, repay, to a person born deaf, the time and pains necessary for the acquisition. This error was, no doubt, owing, in the first instance, to a very natural, though very gross mistake, which confounds the gift of speech with the gift of reason; but I believe it has been prolonged and confirmed in England, not a little, by the common union of this branch of trade with the more lucrative one, of professing to cure organic impediments. To teach the dumb to speak, besides, (although, in fact, entitled to rank only a little higher than the art of training starlings and parrots,) will always appear to the multitude a far more wonderful feat of ingenuity, than to unfold silently the latent capacities of the understanding; an effect which is not, like the other, palpable to sense, and of which but a few are able either to ascertain the existence, or to appreciate the value. It is not surprising, therefore, that even those teachers who are perfectly aware of the truth of what I have now stated, should persevere in the difficult, but comparatively useless attempt, of imparting to their pupils that species of accomplishment which is to furnish the only scale upon which the success of their labours is ever likely to be measured by the public.

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Abandoning, then, the comparatively useless attempt to teach their pupils articulation, the instructors in the Asylum have laboured, and with great success, to convey important intellectual and religious knowledge to their minds by means of the four modes of communication which have been already mentioned.

Interesting, however, as are these particulars, they would not have entitled the present article to a place under the head of *Religious Intelligence*: But, observe the Directors, "The original design of this institution is to make it 'the gate to heaven' for those poor lambs of the flock who have hitherto been wandering in the paths of ignorance, like sheep without a shepherd." Accordingly, as fast as their opening understandings have been capable of receiving the simple doctrines of the Gospel, they have been unfolded to their view. Most of the important facts recorded in the Sacred Oracles have been communicated to them, and the interesting truths of Revelation addressed to their consciences and urged upon their acceptance. During the past year, both in the school and in the family, those who have had the care of their government and instruction, have witnessed occasional seasons of seriousness among them. "What shall I do to be saved?" is a question which, it is stated, has, in hundreds of instances, been proposed by many of them in their own expressive language, with a look of entreaty more earnest than words could describe. "And it is a fact," continues the Report, "which should be very encouraging to all the friends of evangelical truth, that the humbling doctrines of salvation alone through the blood of Jesus Christ, and of sanctification alone through the influences of that Spirit which He died to purchase, have been the very doctrines which have afforded these children of misfortune consolation, encouragement, and support. The phraseology of their divinity continually alludes to Jesus Christ. He seems to be the palpable object of faith upon which their minds most easily fasten." Under the direction of the heads of the family, they attend to morning and evening devotion. Their supplications to their Father who is in heaven are expressed by their teachers in their own native language of signs. "No one," it is added, "who witnesses the almost breathless attention with which they encircle the organ of their communication to Heaven, and the intenseness with which they observe the petitions which he offers up, can doubt for a moment, that all of

them think the duty in which they are engaged a very serious one, that most of them understand its true import, and that many of them actually worship the Father of their spirits in spirit and in truth."

A large proportion of the whole number of pupils, not excepting the very youngest, have been observed, secretly offering up by signs and gestures, their broken and imperfect, though sincere, requests to their Father who is in heaven. "Does God understand signs?" is a question which they have more than once put to their guardians; and an answer in the affirmative has brightened their faces with the liveliest expressions of gratitude and hope and joy.

One of their number, after a year of patient waiting and deliberation, during which she often solicited the privilege of complying with the injunction of her Saviour, to commemorate his sacrifice and death, has publicly professed herself to be his disciple, and, in the estimation of her Christian acquaintance, has continued to walk worthy of so high a privilege.

It is the earnest prayer of the Directors and all engaged in the government and instruction of the pupils, that the Asylum, while it is made the instrument of rendering the objects of its care more happy and useful in this life, may also subserve the still more noble and exalted purpose, of disclosing to their minds the simple and affecting truths of the Gospel, the humbling doctrine that we are all ruined and lost by sin, and the consoling one, that both to ourselves and to these children of suffering, there is a way opened, through the sacrifice of our great High Priest, ample as the merits of his death, and sure as the pledge of his promises, to that brighter world, where there is an eternal deliverance from sorrow and suffering and sin.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The last Report takes a summary view of the progress of the British system of education throughout the world.

In France, the great work still proceeds with undiminished rapidity and success; and all the reports received from that country agree in the assurance, that its salutary effects are, in many places, already evinced. The active zeal of the Society for

Elementary Instruction in Paris, aided in its benevolent labours by men of power and influence, continues successfully to contend against the obstacles which prejudice and selfishness oppose to the instruction of the lower classes. Upwards of 1200 schools on the new system were already bestowing incalculable blessings upon the youth of France. The system had been introduced into a great number of schools connected with the army; and the minister of war had signified his intention of extending its benefits in the course of the present year, to all the corps without exception. There is reason to hope, that all the Protestant Churches in France will very soon have such schools attached to them. The Central Committee, established at Bourdeaux, is now engaged in printing a new set of scriptural lessons, and aiding, by various means, the formation of schools in the poorer and smaller congregations in different parts of France.

The Society of Paris for Elementary Instruction appointed a committee for foreign objects. Successful attempts have been made in France to apply the system to the higher branches of instruction. A new society has been formed for the purpose of further perfecting those attempts.

From Spain, the Committee had received intelligence, that the school, founded in the preceding year at Madrid, under the superintendence of Capt. Kearney, continues to flourish; and that measures had been taken to extend the system throughout the kingdom, under the sanction of the king.

In Russia, the Committee had reason to expect a rapid progress of the cause, and their expectations had not been disappointed. His Imperial Majesty had taken active measures for a wider diffusion of knowledge amongst the subjects of his extensive dominions. The excellent order of some regimental schools, on the British system, formed among the Russian contingent of the army of occupation in France, has been noticed on former occasions with due praise. The Committee had been informed, that the establishment of similar institutions was in progress in other divisions of the Russian army. Count Romanzoff had begun to introduce schools into his dominions, in which, besides reading, writing, and arithmetic; which will be taught entirely according to the British system, and for the first of which, selections from the holy Scriptures will supply the lessons: the

children will also receive instruction in the most useful handicrafts and agricultural occupations; near the principal building, workshops of various kinds are erected, and a large piece of ground has been allotted for a kitchen garden. It is the noble founder's intention to make such regulations, that, in a short time, every village may have at least one man of skill and experience in every trade, requisite for the improvement of rural and agricultural life.

A School Society had been established at Florence, under the sanction of the Grand Duke of Tuscany. When the important work is once successfully begun, it promises to spread its beneficial effects over a great part of Italy.

A school on the new plan had been established at Sartizano, in Piedmont, at Naples; and one for 200 scholars at Bastia, in the island of Corsica.

The Committee had prepared the way for introducing the system into Malta by receiving Mr. Joseph Naudi, a native of that island, into the training establishment. The Committee had received the assurance, that the highest authorities in the island were likely to second the zeal of several enlightened and active friends of humanity; and it was probable that a large school would soon be established there.

From New York, Mr. Picton communicates the intelligence, that in New York and its immediate vicinity there were above 3600 children of both sexes taught upon the British system, and that there are schools on that system in every State, and in some a great number. He however laments, that, by injudicious alterations and supposed improvements, it had, in many instances, degenerated, and lost one of its great advantages—simplicity. To these spurious examples of the plan he ascribes much of the prejudice which still, in America as in other places, operates against its universal adoption. Mr. C. Picton is employed by the New York Committee, in superintending the schools throughout the whole of that State. Mrs. Picton had also taken the charge of a newly established school for 300 girls.

Want of space prevents our giving further extracts from this Report, or from the very interesting foreign letters appended to it.

☞ For a variety of important Religious Intelligence, see our Appendix.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

OF FRANCE, which from its proximity to our own shores, as well as from its weight and importance among the nations of Europe, naturally attracts our first attention in surveying the political occurrences of the continent, we have not at present much to communicate. The proceedings in the two chambers, which continue to be the most interesting topic of the French journals, are marked by a vacillating play of parties, which often renders it difficult on this side the channel to ascertain their real complexion. In France, there is wanting that broad and marked distinction of parties which is so observable in our own senate, and which renders our parliamentary debates so sure a criterion of the real state of political feeling among us. And we apprehend, that until time shall have given stability to their institutions, and until something of an aristocracy, composed of the rank, wealth, and talent of the country, shall have been formed, and obtain its due influence in society, the proceedings of the Chambers must continue to be characterized by apparent inconsistencies and anomalies, and it will scarcely be practicable to foretell what will be their decision on any given subject. From some late proceedings, it would appear, that the influence of the present ministry stands on a foundation by no means secure; but the decisions of to-morrow may wear a totally different aspect, so that the government itself can scarcely know with any certainty on what footing it stands. Indeed, some fears seem to be entertained by it of fresh agitations; for we find the king replying to the deputation from the chamber of deputies who came to congratulate him on the new year, "We are at peace with all Europe; but we have an enemy to combat;—that enemy is *anarchy*. Our situation can present no danger so long as I can place the same reliance on you that you may upon me." For ourselves, we ground our hope of permanent internal tranquillity for France, only on the successful efforts which may be made to eradicate the atheistical spirit, and the anti-social and demoralizing philosophy which marked the French Revolution. In this respect, the extension of edu-

cation among the rising population, an object now so extensively and so wisely patronized in that country, is one most important step; a step, however, which must, in the event, either lead to a reformation in the established religion, or confirm the people in their infidelity, by pointing out still more forcibly the absurdities and incredibilities of the Romish faith, which is the only modification of Christianity from which, as a body, they can possibly take their estimate of the nature and principles of the Gospel. This state of things calls loudly upon British Christians, instead of indulging in irritating asperities of language, and fostering national prejudices, to use their utmost endeavours to circulate the Scriptures throughout that country. And here we may just remark, by way of answer to some of our correspondents, whose "hard sayings" on this subject would only tend to increase the hostile feeling between the two nations, without benefiting either party; that the severe, unchristian, and supercilious remarks, which so frequently appear in the journals and other publications of Great Britain, when speaking of France, are currently mentioned by the friends of Bible Societies and similar institutions in that kingdom, as one of the greatest obstacles in the way of that conciliatory spirit which they are anxious to promote, and without which no institution or generous design emanating from this country can be popular in the neighbouring kingdom.

SPAIN appears to be on the very eve of some convulsion. Another insurrection, which appears far better organized than the first, has broken out among the troops collected at Cadiz, for embarkation to South America. The insurgents are said to be in possession of Seville, and to be marching on Madrid.

GERMANY, and the neighbouring states, are far from enjoying a state of internal repose and security. The old despotic governments, having prohibited the free expression of public opinion among their own subjects, are adopting measures to prevent the light penetrating from other quarters not under their control. The king of

Prussia has forbidden, under heavy penalties, the introduction into his dominions of any newspaper in the German language printed in France or England, or any newspaper published in the kingdom of the Netherlands either in French or Dutch. The advocates for a free trade among the German states, for want of which *all* parties are more or less suffering, have not yet made the impression that is so desirable upon the public mind. The Prussian government, it is true, professes its willingness to procure for all Germany this great advantage, "upon the principles of justice;" but it expresses its conviction that the governments of the different states are by no means prepared for common measures on this point, and that till this is the case little can be effected.

We are happy, however, to be able to record two important measures which have been adopted on the continent, which are conceived in a very different spirit, and which, we trust, may prove the first of a series of plans for the social improvement and commercial prosperity of Europe at large.

The first, is an ordinance by the prince regent, in the name of our revered monarch, as king of Hanover, constituting two chambers resembling, *mutatis mutandis*, our own houses of parliament. The members may be of either of the three Christian Confessions (the Reformed, the Lutheran, and the Catholic,) allowed and equalised in that country by the congress of Vienna. These chambers will, in future, be the Assembly of the States-General, and will make laws, vote taxes, &c. for the whole kingdom; thus superseding the disjointed system of independent provincial assemblies.

The second measure to which we allude, is the abolition of the war imposts, and the establishment of a new tariff of commercial duties on imports by the patriotic and enlightened Emperor of Russia. Many descriptions of goods hitherto prohibited, are to be admitted under the new regulations, and on some others the duty is reduced. This measure promises an extension to the exportation both of our home manufactures, and of some articles of our colonial produce. Among the hitherto prohibited, but now permitted articles, are printed cottons, chintz, muslins, linens of all kinds, silk and half-silk manufactures, and earthen-ware. The duty on coffee is

reduced one-third. The new duties may not be as low as this country might wish: nor is it likely they should be so, as doubtless the Russian government intended the regulation as much for financial as commercial purposes: but it is something to see the ancient restrictive system broken in upon; and we trust it will not be long before our own country will discover the necessity of revising the principles of its commercial code. We have hitherto been among the greatest abettors of the narrow and exclusive system; and we are certainly not among the least sufferers from it.

Since our last Number, the Message of the President of the United States to Congress has arrived; a document always more important than ordinary addresses of a similar character, from the circumstance, that in America, the nature of the government requires that the legislature and people should be fully apprised of the reasons of public measures, since without this it would be impossible to ensure their concurrence. The President—after announcing the forward state of the public works, lamenting the ravages of the late epidemic, the commercial distresses of the union, and the deficiency of the last harvest, and adding as topics of consolation under each head that the pestilence had disappeared; that commercial embarrassments were diminishing; and that the harvest was sufficient for home consumption, though it would not allow of the usual extent of exportation—proceeds to advert to the subject of the treaty with Spain for the cession of Florida. After a lengthened, and somewhat involved discussion, he comes to the conclusion that the United States are entitled to the occupancy of the provinces in question, even if Spain should refuse to ratify the treaty. He endeavours, however, to account for its non-ratification by stating, that the Spanish government conceived that America had materially altered the effect of one of the articles of the treaty by a declaration which accompanied the ratification of it, and had also tolerated or protected an expedition from the United States into the province of Texas. The president replies, that this expedition was notoriously against the wishes of the government of the United States; and that as for the declaration complained of, it had been made only to prevent the Spanish government from alienating lands in Florida subsequently to the date of the treaty. The President, therefore, considers the United States as justifi-

ed in keeping Spain to its agreement, and suggests that a law be passed for that purpose. The President states, that both England and France are favourable to the execution of the treaty.

We are sorry to find that the commercial arrangements of this country with the United States are not yet satisfactorily concluded; and that the President conceives that some new prohibitory laws may be necessary, in order to extort from us the desired concessions with respect to the trade of our West-India Colonies.

DOMESTIC.

We feel great concern in announcing to our readers the death, after a few days' illness, of his royal highness the Duke of Kent, the fourth son of the king, at Sidmouth, on the 23d instant. He was in the fifty-third year of his age. The complaint which terminated the life of his royal highness appears to have been a neglected cold, caught from sitting in wet boots, and which produced a violent inflammation of the lungs. In May, 1818, he married the widow of the Prince of Leiningen, sister of the Prince of Saxe Cobourg, by whom he has left a daughter, named Alexandrina Victoria, born on the 24th of May last.—The Duke of Kent was well and honourably known to the public, as the patron of almost all our great charitable institutions, over many of which he presided with signal advantage to their interests, as well as high credit to his own active and enlightened benevolence. His practical good sense; his dignified, yet condescending deportment; and the uniform urbanity and affability of his manners and conversation, rendered him deservedly popular with all who approached him.

The late agitation of the public mind has almost entirely subsided, and has been followed by a general stagnation of political topics. We trust we shall not again be called upon to write on subjects so painfully interesting as those which have lately occupied this department of our pages.

Parliament adjourned on the 30th of

December; the House of Lords, till the 17th, and the Commons till the 15th, of February. The only material circumstance occurring, during the few last days of their session, which we have not already mentioned, was a financial statement of the Chancellor of the Exchequer, of a much more favourable kind than had been generally anticipated. We forbear to take up the subject at present, as some ambiguity rests upon it, which may possibly be cleared up before our next Number.

The operation of the new laws begins to be seen in the disappearance of illegal meetings, and blasphemous and seditious libels. Several convictions have taken place for vending these obnoxious publications, and we trust not without effect.

The severity of the weather has caused much temporary embarrassment and distress throughout the country. The state of the roads, rivers and canals, has greatly impeded the operations of trade; and vast numbers of persons, in a variety of departments, have been thrown for a season out of employment. The occasion loudly called for the exercise of Christian benevolence, and the appeal has not been unheeded. In almost every part of the country, and particularly in the metropolis, and other large towns, great exertions, both private and public, have been made to assist the distressed, and perishing, and houseless poor. In this object party spirit has been laid aside; and even the character of the claimants—a point of such primary importance in the ordinary exercise of charity—has been justly overlooked in the pressing necessity of their wants. We trust that kind offices like these may tend to bind the rich and poor more closely together as fellow-men, fellow-citizens, and fellow-Christians; that the former may learn more and more to sympathise with their less prosperous brethren; and that the latter may find in the benefits which they receive from this relation, no slight argument for the providential arrangement of the Almighty in the diversity of human conditions, and no feeble refutation of the reasonings which have been so widely circulated to stir them up to discontent, and disaffection.

ANSWERS TO CORRESPONDENTS.

CLERICUS; J. M. W.; T. B. P.; J. S.; and QUÆRENS; have been received, and will be duly considered.

In answer to the query of a Correspondent, who wishes to know whether our last Number was duly published on the first of January, we reply, that it *was published on the forenoon of the preceding day*, as is customary; but that, owing to a recent resolution of the London Booksellers, not to take copies of any periodical work after nine o'clock of the last day of the month, some copies did not reach their destination in due time. A similar accident occurred to other publications as well as ours. It will be guarded against in future.

CLERICUS WARWICENSIS will perceive that the object of his letter had not escaped our attention.

We have received a letter purporting to come from "The Committee for conducting the Curates' Appeal;" complaining of the statements in our last Number, p. 828, relative to Curates' Licences. The object of our statements was to shew that we are very far from being "remiss or indifferent respecting the condition of that most valuable and useful body of clergymen." We referred our readers to our volumes generally, and, by name, to those for 1802 and 1803, (see pages 265, 397, 513, of the former, and 212, 236, 289, of the latter,) for our views on the general question of the danger of giving too extensive discretionary powers to our prelates; powers which, while bishops are men, must ever be liable to abuse. With regard to the particular case of curates' licences, as included in this general question, we stated, that the laws on this subject remain as they were long before our work commenced; and that the clause in the Consolidation Act of 1817, on which so much has been said, was nothing more than a transcript of that of 1796. The inference was, that the provision is not (as has very widely gone abroad) "a novel scheme," for that *old* licenses run only during the bishop's pleasure; and that, consequently, the argument of the Curates' Appeal "might have been written as justly in the last century as in the present." We, however, added, that we were very far from *justifying* the provision; for that we thought, and we still think, that every accused person ought to know both the charge and the evidence brought against him, and that a licensed curate removed without due cause assigned, might justly feel himself aggrieved. We also expressly stated, that the circumstance of the law being older than many persons seem to suppose, is no diminution of the hardship of the curate who suffers by it, "especially if in any case the power has been abused."

Now, on the maturest deliberation, we can see nothing in this statement that could have given offence to any person; yet we have received not a very courteous letter, signed as above, accusing us of "making excuses," giving "an unjust turn," of "being unjust," of "treating curates improperly," of "nullifying their attempts," &c. How far all this is deserved, we leave our readers to determine.

The anonymous writer of this letter begins with taking for granted, that the "Curates' Appeal" is not intended to be further noticed in the Christian Observer; a circumstance which he seems to attribute to our indifference respecting the condition of curates. It is, however, very possible to be extremely anxious for the removal of the present arbitrary power of bishops to revoke curates' licences, and yet not to approve of the tone of any particular work on the subject. The fact, however, is, that we never gave any hint as to whether we should review the work in question or not. We certainly shall never shut our pages against any useful discussion, if conducted in a proper spirit and with due ability.

Our anonymous correspondent proceeds to blame us for not animadverting upon the "cruel and unjust treatment which many curates now endure," and of which he conceives we have "as good evidence, as that there are any serious distresses in the country."

Now what evidence of a public and documentary kind have we to bring forward, supposing that we were to take up the subject? We have, 1st, a sermon entitled an "Appeal to Truth, by the Rev. G. Bugg, late Curate of Lutterworth; delivered," as the title-page states, "before a large audience, in consequence of the author's dismissal from his curacy by the lord bishop of Lincoln, being the third time he has been removed under the influence of existing laws;" but without any specified facts explanatory of the cause of those removals. We have, 2dly, "The Curates' Appeal," an anonymous publication, written in the plural number, and stating that facts in abundance *might* be mentioned, but mentioning none. We have, 3dly, the anonymous

letter now on our table, with the Bedford post mark, stating that "*We assure the Observer and the world, that every particular relative to the cases reported in the Curates' Appeal, is most scrupulously correct.*" Now what is there in all this, that, as public writers, we could venture to bring forward as evidence against the bench of bishops? An allegation of cruelty, tyranny, and injustice against that venerable body, needs more than assertions to prevent its recoiling upon the assailant. We have no scruple to say, of our own knowledge, that we believe instances have occurred in which the ear of bishops has been abused by *ex parte* evidence, and others in which they have exercised a misplaced though legal discretionary power, in revoking licences. But general statements of this nature would not satisfy, and ought not to satisfy, the public mind on so grave a question. We, therefore, have declined resting the merits of the case upon these alleged facts. It is the *principle* with which we contend. If no instance whatever has occurred of the unwise use of these powers, they are still such as ought not to be conferred upon any fallible being. A bishop's discretion ought to be large, but not unlimited. He ought, we conceive, in revoking a licence, to be obliged to state the crime, and to name the accuser, and to produce the evidence. Without this, his decision may indeed be wise, and just, and for the immediate benefit of religion and the church; but it can never satisfy the feelings of a British subject, or produce, what is the great object of all punishment, a salutary check on others against committing the same offence.

As a proof how little we can rely upon anonymous statements of *facts*, we turn to the letter before us; in which the writer, after accusing us of "*speaking indefinitely about old licences;*" and the power of bishops to revoke licences long before the Consolidation Act, adds in the name of his Committee, "*We admit that old licences run during the bishop's pleasure.* It is to be remarked, likewise, that *modern* licences, or licences granted since the *curates' act* took place, *do not* run during the *bishop's pleasure*. What is the reason of this difference? We are *sure* licences do actually apply only during the *bishop's pleasure now*. Why, then, is the *ancient* language laid aside? The reason appears to us to be this. The *law* before consisted in ecclesiastical custom and regulation which was kept up by the language of the licences. But *now* the law is fixed by Acts of Parliament, and, therefore, needs no such memento—having become the law of the land."

The whole of this alleged alteration, and, consequently, the reasoning grounded on it, is totally incorrect in point of fact. No such change has taken place: licences granted since the act of 1796, are as much during the bishop's good pleasure as those before. We have one now on our table, dated August, 1816, which has the emphatic clause, "*only during our pleasure, and till you are otherwise enjoined by us.*" It is a printed form, and, consequently, a *fac-simile* of all others in the same diocese, and we have no reason to suppose that the diocese in question has a form different from that of others.

Our correspondent is particularly offended that we should have said that "*the argument of the Curates' Appeal might have been written as justly in the last century as the present.*" That argument he states to consist of law and facts. In reply, we say, that though there are allegations in plenty, *facts* (we mean facts duly specified and authenticated) there are none; the whole charge is anonymous; and we think that bishops ought not to be denied the same measure of justice which we wish to see given to curates. But we did not say that the *facts*, but the *argument*, might have been written in the last century. We forgive the harmless pleasantry about the small space of time which elapsed between the passing of the act of 1796, and the close of the century, as if that affected the truth of our assertion. We will not only repeat, but extend our assertion;—for the truth is, that had that act, or the act of 1817, or lord Harrowby's act of 1813, (an act, by the way, passed in opposition to the whole bench of bishops, but which continued to their lordships all their former powers,) never passed, the argument of the Curates' Appeal might have been written; for licences were revokable at pleasure *long before* these dates, so that the same opening for abuse existed which exists at present, though a little more trouble might perhaps have been given to a bishop in carrying his powers into execution. We as sincerely wish to see the present law repealed as our correspondent: but we cannot consent to make our work a vehicle for party statements, or general charges on constituted authorities; for which, while the writer is concealed, we ourselves must be responsible.